WISDOM

THE MAGAZINE OF KNOWLEDGE FOR ALL AMERICA

JESUS — Painting by Heinrich Hofmann

special edition

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ONE DOLLAR

WISDOM

THE MAGAZINE OF KNOWLEDGE FOR ALL AMERICA

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THE COVERS—The sensitive portrait on the front cover, *Christ at 33* by Heinrich Hofmann, is a detail from *Jesus and the Poor Rich Young Ruler,* which appears in full on page 25. The back cover is Carl Bloch's moving *Christ Consoling the Oppressed.*

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ACKNOWLEDGING THE MEN AND WOMEN OF WISDOM

HAROLD L. LUNGER, who was minister of the First Christian Church of Tucson, Ariz., from 1950 to 1956, has recently been appointed as the first Professor of Christian Ethics at Brite College of the Bible, Texas Christian University. His inspirational review of the life of Jesus forms a part of *A Pocket Full of Seeds,* © 1954 by the publisher, Bethany Press, and used here by permission.

JACK FINEGAN, author of "The Era of Jesus," is an ordained clergyman, Disciples of Christ, and pastor of the University Christian Church in Berkeley, Calif. He has written *Youth Asks About Religion* and *Rediscovering Jesus.* It is from the latter, published by Association Press and © 1952 by the National Board of Y.M.C.A.'s, that we have drawn our selection. Dr. Finegan is Professor of New Testament Literature and Interpretation at the Pacific School of Religion, and Director of the Palestine Institute of Archaeology.

JOHN ERSKINE, for many years Professor of English at Columbia, was active in the fields of painting, music, and poetry as well as *belles-lettres.* "The Gospels: Sources for the Life of Jesus" is taken from his *The Human Life of Jesus,* published by William Morrow and Co., © 1945 by the author. Dr. Erskine is perhaps best known for his witty and satiric novel *The Private Life of Helen of Troy.*

CHARLES DICKENS, the famous English novelist, was apprenticed in a blacking warehouse at the age of 12, and experienced much of the poverty, humiliation, and misery which were to appear so frequently in his novels. He wrote *The Life of Our Lord* © 1934 by United Features Syndicate, for his children, forbidding its publication because he feared public or church disapproval of his narrative. From this book, released for publication by his heirs 64 years after his death, we have drawn "The Life of Jesus," a reverent study.

ERNEST RENAN, the famous French historian and critic, studied for the priesthood in his early life but decided to devote himself to study and writing instead. The first book he wrote was a massive undertaking entitled *The Future of Science.* His next, and perhaps most influential, was translated into the five-volume *Origins of Christianity.* It is from the first volume of this work, *The Life of Jesus,* that we have drawn an analysis of the wisdom of Jesus.

ERVIN SEALE is both minister and scholar. "The Meaning of the Parables" is a learned key to interpreting, as well as a popular aid to understanding the Parables, and is drawn from Dr. Seale's *Learn to Live,* published by William Morrow and Co., © 1955 by the author. He has also written *Ten Words That Will Change Your Life,* another popular work, and *The Great Prayer.* He lives in New York.

WALTER BELL DENNY, a pastor of churches in New York and Wisconsin, was also Professor of Philosophy at Russell Sage College in Troy, N. Y. From his book, *The Career and Significance of Jesus,* © 1933 by The Ronald Press Co., we have drawn his tribute to Jesus, which serves to introduce tributes from other men.

ERWIN R. GOODENOUGH is Professor of History of Religion and a member of six departments at Yale University. His erudition and deep interest in religion are both evident in "Jesus in the New Age," which is a part of his larger work, *Toward a Mature Faith,* © 1955 by Prentice-Hall, Inc. Professor Goodenough has written seven other books, and is currently finishing, for the Bollingen Foundation, the final volumes of a work on symbols. He was ordained as a minister before beginning his teaching role.

ALBERT SCHWEITZER was born in Alsace in 1875. He began his medical studies at the age of 30 and in 1913—already known as a biographer of Bach and expert on organs—he left for French Equatorial Africa to work with the natives. His famous book, *The Quest of the Historical Jesus,* © 1931 by A. & C. Black, Ltd., is the source for our selection, "The Meaning of Jesus Today." Few are better qualified to speak on this subject than Dr. Schweitzer, who is often considered the most prominent Christian of our day.

HUGH T. KERR, until his recent death, was pastor of the Shadyside Presbyterian Church in Pittsburgh, Pa., a position he had held since 1913. "The Beatitudes: Invitation to Blessedness," is a selection from *Best Sermons,* © 1944 by G. Paul Butler and published by the Ziff-Davis Publishing Co. Rev. Kerr also wrote many successful books, among them several for children.

STANLEY BROWN-SERMAN has been Professor of New Testament Language and Literature at Virginia Theological Seminary since 1932. Born in Scarborough, England, he was educated at Columbia University, the General Theological Seminary, and Oxford University. He has been a clergyman in both England and the United States.

HAROLD ADYE PRICHARD, English by birth, became rector of St. Marks P. E. Church in Mt. Kisco, N. Y. in 1941. He studied at Oxford University, Johns Hopkins University, the General Theological Seminary, and St. Stephens College, and was an Honorary Canon and Acting Dean of the Cathedral of St. John the Divine, and special preacher at Westminster Abbey. *What Did Jesus Think?* © 1935 by The Macmillan Co., which is the source for our "The Eternal Jesus," is a product of the joint labors of Drs. Brown-Serman and Prichard.

Following are the writers whose poems, excerpts of poems, or short tributes, appear in this issue by permission of the respective publishers and/or authors:

S. RALPH HARLOW ("O Young and Fearless Prophet") wrote several books in addition to carrying out his duties as minister of the Congregational Church and as Smith College professor.

HOWARD S. BLISS ("The Modern Missionary," © 1920 by the Atlantic Monthly Co.) was the son of a missionary, and president of Syrian Protestant College at Beyrouth, founded by his father.

PHILIP SCHAFF left his native Switzerland for the U.S. in 1844. A professor at Union Theological Seminary, he wrote or edited some 80 volumes, helped interpret American theology to Germany.

CHRISTINA ROSSETTI (excerpts from "In the Bleak Mid-Winter") was sister of Dante Gabriel Rossetti and a poet-member of the Pre-Raphaelite group.

CARL SANDBURG ("Child," from his book, *Chicago Poems,* © 1916 by Henry Holt and Co., © 1944 by Carl Sandburg, and used by permission of the publishers) is a poet, biographer and folklorist.

CAROLINE HAZARD ("The Wilderness" from her volume *A Scallop-Shell of Quiet,* published by Houghton Mifflin Co.) was a prominent educator and humanitarian, author of over 20 volumes.

GEORGE MACDONALD (excerpt from "The Boat") was a Scottish novelist and poet who wrote fairy tales for children and stories of rural life.

JOHN CHARLES EARLE ("Wide fields of corn along the valleys spread") was an English poet, an Oxford graduate, who studied law at Lincoln's Inn.

THOMAS G. SPEAR (selections from "The Woman of Samaria") is best known today for his volume of verse, *Sylvan Scenes,* published in 1838.

CHARLES KINGSLEY ("The Great Physician") was an English clergyman and novelist, Professor of Modern History at Cambridge, and Canon of Westminster.

ARTHUR H. CLOUGH (selection "What Went Ye Out For To See?" from his *Poems* published by Macmillan & Co., Ltd.) translated Plutarch, is best known through Matthew Arnold's monody on his death, "Thrysis."

HENRY W. HERBERT (excerpt from "The Woman Taken in Adultery") came to America from England in the 1830's, was an editor, and author of sports books.

W. H. AUDEN ("He is the Way," © 1945 by W. H. Auden, from his collected verse, published by Random House) has won the Pulitzer prize for poetry, is the author (with Christopher Isherwood) of three verse plays.

RICHARD W. GILDER (excerpts from "The Anger of Christ" from his *Poems,* © 1908 by Houghton Mifflin Co.) edited *Century* magazine for many years.

OSCAR WILLIAMS ("The Last Supper," from his volume *The War Poets,* © 1945 by the author and published by the John Day Co.) is a noted American poet and editor of *A Little Treasury of Modern Poetry.*

GILES FLETCHER ("In Gethsemane") was a seventeenth-century English poet, author of religious poems influenced by Spenser and which influenced Milton.

HARRY EMERSON FOSDICK is well-known for his inspirational books and radio broadcasts. He was Professor of Practical Theology at Union Theological Seminary, and pastor of Riverside Church.

CLARENCE E. MACARTNEY, a Presbyterian minister, lecturer, and author, was educated at the University of Wisconsin, Princeton, and Geneva College, and has received many honorary degrees.

HENRY WADSWORTH LONGFELLOW (excerpts from "Christus: A Mystery") wrote a poetic trilogy encompassing the life of Christ, faith in the Middle Ages, and New England faith in early days.

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young and fearless Prophet
Of ancient Galilee:
Thy life is still a summons
To serve humanity,
To make our thoughts and actions
Less prone to please the crowd,
To stand with humble courage
For Truth with hearts uncowed.

We marvel at the purpose
That held Thee to Thy course,
While ever on the hilltop
Before Thee loomed the cross;
Thy steadfast face set forward
Where love and duty shone,
While we betray so quickly
And leave Thee there alone.

Stir up in us a protest
Against the greed of wealth,
While men go starved and hungry
Who plead for work and health:
Whose wives and little children
Cry out for lack of bread,
Who spend their years o'er-weighted
Beneath a gloomy dread.

O help us stand unswerving
Against war's bloody way,
Where hate and lust and falsehood
Hold back Christ's holy sway;
Forbid that love of country
Should blind us to His call
Who lifts above the nation
The brotherhood of all.

Create in us the splendor
That dawns when hearts are kind,
That knows not race nor station
As boundaries of the mind;
That learns to value beauty,
In heart, or brain, or soul,
And longs to bind God's children
Into one perfect whole.

O young and fearless Prophet,
We need Thy presence here,
Amid our pride and glory
To see Thy face appear;
Once more to hear Thy challenge
Above our noisy day,
Triumphantly to lead us
Along God's holy way.

—S. RALPH HARLOW

THE MODERN MISSIONARY

Does Jesus save you from your sin?
Call Him Savior!

Does He free you from the slavery of your passions?
Call Him Redeemer!

Does He teach you as no one else has taught you?
Call Him Teacher!

Does He mould and master your life?
Call Him Master!

Does He shine upon the pathway that is dark to you?
Call Him Guide!

Does He reveal God to you?
Call Him the Son of God!

Does He reveal man?
Call Him the Son of Man!

Or, in following Him, are your lips silent in your incapacity to define Him, and His influence upon you?
Call Him by no name, but follow Him!

—HOWARD S. BLISS

JESUS OF NAZARETH, without money and arms, conquered more millions than Alexander, Caesar, Mohammed, and Napoleon; without science and learning he shed more light on things human and divine than all the philosophers and scholars combined; without the eloquence of the school he spoke words of life such as were never spoken before nor since, and produced effects which lie beyond the reach of orator or poet; without writing a single line he has set more pens in motion and furnished themes for more sermons, orations, discussions, works of art, learned volumes, and sweet songs of praise than the whole army of great men of ancient and modern times. Born in a manger and crucified as a malefactor, he now controls the destinies of the civilized world, and rules a spiritual empire which embraces one third of the inhabitants of the globe.

—PHILIP SCHAFF

He lived and died in an insignificant little land occupied by troops of a foreign conqueror. He came from a village that was looked down upon even by his fellow-countrymen—so much so that they sometimes asked in derision, "Can anything good come out of it?" He was the oldest son of a poor carpenter. He himself worked at his father's trade as a boy and after his father died was the chief support of his widowed mother and his brothers and sisters. He knew all the problems of the craftsman who has to deal with a difficult and demanding public. Yet this did not sour him on people or make him lose his faith in them.

His was a very social nature. He was a great lover of people. When he walked along the lake, he invariably found himself in conversation with the fishermen. As he went along the road, he always had a word for the soldiers and tax collectors. When he sat down beside a well to rest, he talked with the women who came to draw water.

There was a magnetism about him that drew people to him and led them to unburden themselves before him. They shared with him the deepest thoughts of their minds and the burdens and aspirations of their souls. When they left his presence, it was often with a new light in the eye and new purposes in the heart.

He had a special fondness for children. They in turn recognized him instinctively as their friend. Though his associates sometimes tried to keep children away from him on the theory that he was too busy to be bothered, he countermanded their orders, called the children to him, chatted with them, and even took them up in his arms. It was typical of the man that he always had a special interest in those whom others despised—children, women, sinners, and foreigners.

He was a man of great physical courage. One night he was in a boat with some friends crossing a lake when a heavy squall came up. The waves dashed into the boat so that it was beginning to fill. His companions were frightened. They awakened him from the cushion where he lay sleeping; but he was not afraid. When he talked with them with his calm voice their own fears subsided. Looking back upon it afterward it seemed to them as if the waves themselves had been stilled.

He came from a profoundly religious home. His mother and father were God-fearing folk. They loved their church and brought up their children in the habit of regular attendance. They loved and meditated upon the sacred writings. In the home and in the synagogue school he learned to know and appreciate the Scriptures. More than that, he came to love and know as a personal friend the God of whom they spoke.

The most striking characteristic of this man was his intimacy with his Father in heaven. He had a natural, seemingly unbroken rapport with God nurtured in frequent, regular periods of prayer. Sometimes in the morning before others were up he was out under a tree or down by the lake shore for a period of unhurried meditation and communion with God. At other times they found him out on a hillside at midnight in prayer. Frequently as he moved through the crowd his face showed that he was more aware of a spiritual Presence than of the crowd which pressed around him.

Out of his communion with God and his search for God's will for his own life the conviction finally ripened that God had a special work for him to do. In his late twenties, therefore, he left the carpenter's bench and his home to become a traveling preacher and teacher. There was something refreshing about his teaching that won the attention of the common people. His words were not pedantic or dry as dust like those of the scribes. He took his texts from everyday life. Instead of opening up the ancient books and explaining them, he opened up life itself before them and revealed its deeper meanings and possibilities. His teaching, therefore, had a vitality and freshness that were both unique and appealing.

But he didn't just talk; he did things. He helped weaklings and moral failures to get hold of themselves again and make a fresh start. He helped the sick to find health; the hungry, food; the discouraged, faith and hope. He enabled men to forgive their enemies and to overcome evil with good. In fact he worked such wonders that men spoke of having been "healed" by him, of being "born again" or "saved" through him.

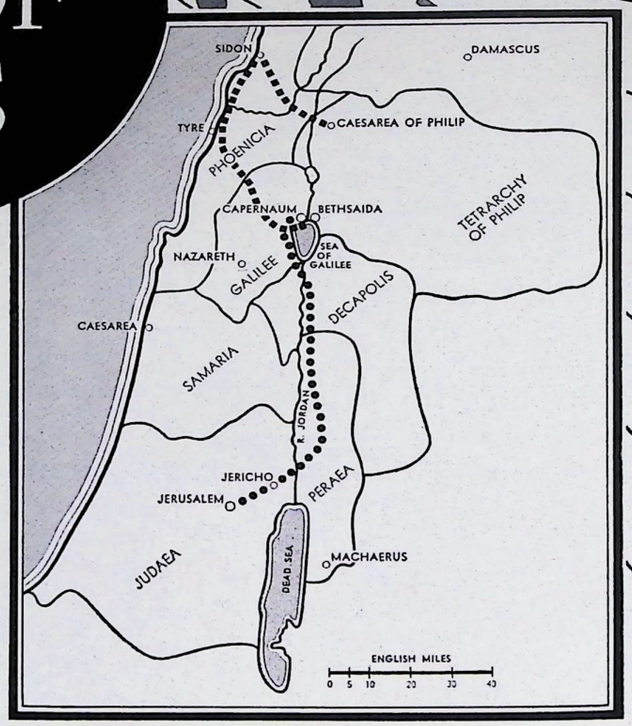
While he lived this man wrote no books, raised no armies, established no empire. He just lived among men, revealing the character of the Heavenly Father, teaching them the will of God, ministering to their bodily and spiritual needs. At the same time he trained a little band of followers to be his helpers, shared with them his insights into the nature and will of God, and awakened in them a passion like his own for people and for the Kingdom of God.

When he had gone this little band of disciples became the nucleus of a revolutionary movement that was to shake and change the world. It was this movement that gathered up the stories of his life and the bits of his teaching, cherished them, and finally wrote them down. Today wherever this movement has been felt the name of its great Founder is known and honored, he himself is loved and adored, the lives of men are infinitely richer, and their prospects for the future vastly brighter because he lived and lives.

—HAROLD L. LUNGER

THE ERA OF JESUS

by Jack Finegan



The longest journey our Saviour ever performed was from Capernaum to Jerusalem—about one hundred to one hundred and twenty miles. The next longest was from Capernaum to Sidon—say about sixty or seventy miles. Instead of being wide apart—as American appreciation of distances would naturally suggest—the places made most particularly celebrated by the presence of Christ are nearly all within cannon-shot of Capernaum. Leaving out two or three short journeys of the Saviour, he spent his life, preached his gospel, and performed his miracles within a compass no larger than an ordinary county in the United States. It is as much as I can do to comprehend this stupefying fact.

—MARK TWAIN

GEOGRAPHICALLY, the known western world formed a unit. It was centered around the Mediterranean Sea, and a line drawn five hundred miles back from the shores of that sea would have enclosed its area. Outside that line were barbarian Huns on the north, fierce Parthians on the east, the wastes of the Sahara desert on the south, and the ocean and the supposed end of the world on the west. Inside that line was a natural, pleasant, and beautiful home of civilization, in approximately the same latitude as California and similar to it in many other ways including climate.

Grain ships plied the Mediterranean; caravans moved along the highways; Jewish, Syrian, Greek, and Roman merchants settled abroad. Rome became a great emporium into which came an abundant "cargo of gold, silver, jewels and pearls, fine linen, purple, silk and scarlet, all kinds of scented wood, all articles of ivory, all articles of costly wood, bronze, iron and marble, cinnamon, spice, incense, myrrh, frankincense, wine, oil, fine flour and wheat, cattle and sheep, horses and chariots, and slaves."

Linguistically, the confusion of Babel was as nearly overcome as it has ever been. Hebrew, Aramaic, classical Greek, and Latin still prevailed in their respective fields, but almost everywhere a common form of the Greek language was spoken and understood.

Jews, Greeks, and Romans made up the three branches of the human family living within this world. Diverse in character, their endowments were really complementary. Of the Jews, one of their own number said, "He hath set eternity in their heart," and a passionate, even fanatical devotion to their religion and their God distinguished them. The Greeks began with man rather than with God. Independent and original in thought, they deemed it good that man should know himself and enjoy all things, but in moderation. The genius of the Romans was in organization. Assimilating what others offered they built massive works of architecture, an enduring code of laws, and a long-lived empire.

The government of the world by the Romans brought it the longest continuous period of comparative freedom from war ever known before or since. Erecting a rampart against the barbarians without, consolidating a variety of provinces within, and bringing both sea and land under the sway of law and order they inaugurated a period of peace, the

benefits of which were most gratefully received by peoples who had become utterly weary of the internecine strife of the Greek states and the civil wars of Alexander's successors.

Thus it was that a number of factors worked together to produce an unusual state of interrelatedness among men and of quiet at the very time that Jesus lived. This situation was summarized by Origen, writing in the third century A.D., in these words: "In the days of Jesus, righteousness arose and fulness of peace; it began with his birth. God prepared the nations for his teaching, by causing the Roman emperor to rule over all the world; there was no longer to be a plurality of kingdoms, else would the nations have been strangers to one another, and so the apostles would have found it harder to carry out the task laid on them by Jesus, when he said, 'Go and teach all nations.' "

From the point of view of the present it is possible to recognize that the Jews, Greeks, and Romans possessed complementary characteristics, the synthesis of which would have been of value to all. At the time, however, Jews and Gentiles were ranged against each other in irreconcilable antagonism. The stubborn separation of the Jews, which was emphasized increasingly from the time of Ezra on, was answered by the anti-Semitism of which the gratuitous provocations engineered by Pontius Pilate and the other Roman procurators in Judea were an expression. The end result was the costly and devastating Great War of the Jews and Romans, the climactic point of which was the destruction of Jerusalem in A.D. 70.

Slaves and masters represented the two sides of another fundamental antagonism of the time. Both were men, but the ones were treated as things, and the others were corrupted by the absoluteness of their own power. When the book of Revelation catalogues the commercial cargoes of the time, it mentions slaves along with cattle and sheep, horses and chariots, but adds concerning the slaves, "that is, human souls." Usually, however, this inalienable dignity of even the lowliest man was not remembered, and slaves were bought and sold like any other objects of merchandise, were subjected to frightful punishments if they ran away or rebelled, and were sent to death at the whim or for the amusement of their lords. In a single day at the Delos market, ten thousand slaves were sold. Even the great Augustus records, in the narrative of his public life and works inscribed on the monument at Ancyra, how he delivered thirty thousand slaves to their masters for execution. Trajan sent ten thousand slaves to mutual slaughter to amuse the populace of Rome.

Even men and women were in a sense arrayed against each other in that world. Despite notable exceptions women generally occupied a low position and men assumed an authority of ownership or lordship.

Such were some of the cleavages in the social order, and it was to precisely these that Paul alluded when he made his plea for a more inclusive order in Christ: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Furthermore, the people of that time ought to have been happy but were not. On the whole they were pessimistic about history. They believed that history was decline, a degenerative succession of ages of gold, silver, bronze, and iron. Or they thought that history was revolution in circles, a ceaseless cycle from which there was no escape.

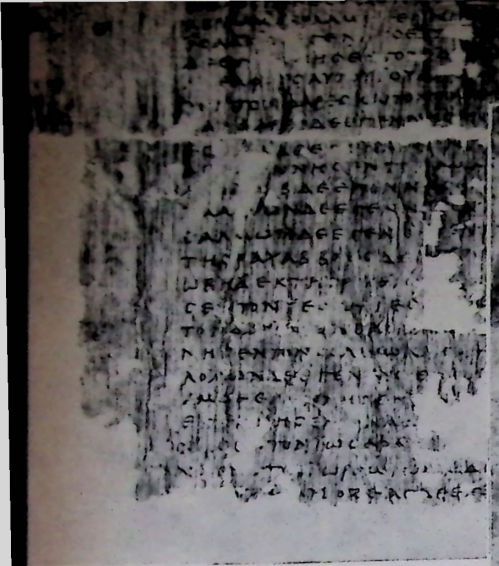
They were fatalistic about life. Fate or Destiny appeared more powerful than the gods themselves. Stoicism, the chief ethical force, was a system of fatalism in which there was no expectation of help from God or sympathy from man.

Many were frantic in the pursuit of pleasure. More and more exciting entertainment had to be devised to stimulate the jaded sensibilities of the blasé. The athletic contests of the Greeks gave way to the chariot races and gladiatorial shows of the Romans. Both the rich and the poor made idleness their favorite occupation. Juvenal's epigram summarized the situation in his day: "The public has long since cast off its cares; the people now long eagerly for just two things—Bread and Circuses!"

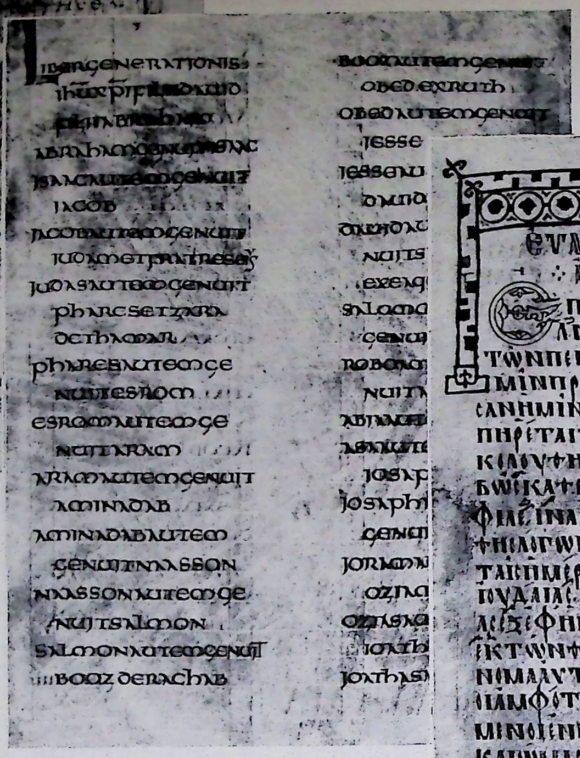
Their religions ought to have saved them but did not. The old paganism was largely impotent. The educated laughed at the popular gods, who had been quite devoid of moral authority ever since Xenophanes remarked that "Homer and Hesiod ascribe to the gods everything that among men is a shame and disgrace." Judaism was increasingly encased in a shell of legalism. So numerous were the rules and regulations which it prescribed that many refrained from accepting any of them since they could not possibly keep all of them. The new religions, compounded of Oriental elements, exercised the fascination of the mysterious but proved to embody much superstition. Indeed, superstition, miracle-mongering, fortunetelling, and fantastic salvation rituals found all too ready an acceptance in a world which, according to Gilbert Murray, had experienced a "failure of nerve."

And yet, despite everything, there was a certain thrill of hope and expectancy running through the ancient world. The Gentiles were seeking for something better than they had. Recognition of the evils in society, on the one hand, and the development of a sense of the dignity of man and the brotherhood of men, on the other, combined to produce a more favorable moral climate. In religion there was a growing feeling that "the best can only be One," as Xenophanes had said, and a striving toward a universal faith—a not too successful example being the emperor-worship by which it was sought to unify a far-flung empire. Individual persons practiced self-examination and sought self-improvement, as did Seneca, who every evening examined his deeds and words of the past day, declaring, "Why should I hesitate to face my shortcomings when I can say, 'Take care not to repeat them, and so I forgive you today'?" Many desired a personal savior and personal immortality.

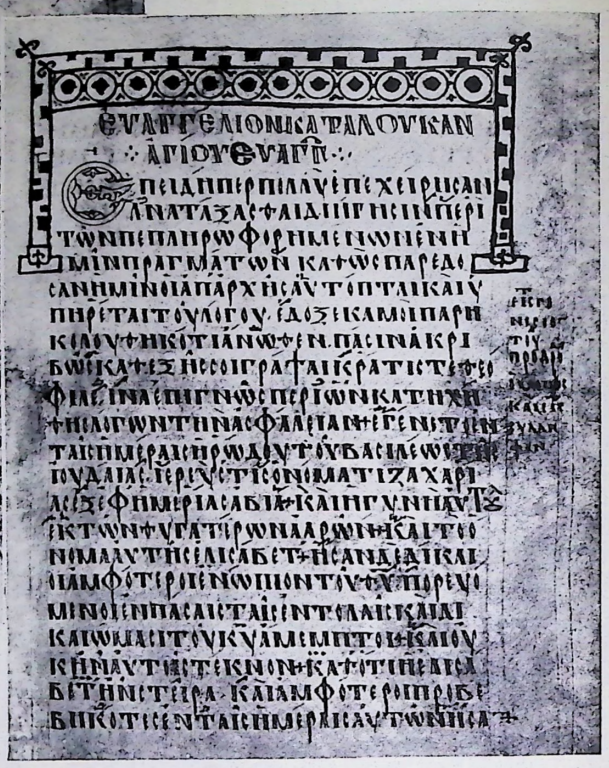
Such was the world into which Jesus was born, a world materially ready for a great event to happen, socially needy, and spiritually hopeful. It was strikingly like our own world. Now it is no longer the Mediterranean Sea but the frontierless ocean of the air itself which provides a medium for transportation, commerce, and communication. Now, too, three great peoples of the complementary characteristics but presently conflicting purposes meet—the Caucasoid, the Mongoloid, and the Negroid. The inescapable proximity of each to the other and the undeniable consanguinity of all indicate that men belong to one human family, but the one world to which these considerations point eludes us still. Peace of mind for the individual often remains, like peace for the world, a wistful but unrealized hope. Even religion has yet to demonstrate its full power to meet the present crisis. But if the hope, long ago, that something wonderful would happen was abundantly justified by the actual life of Jesus Christ, it behooves us to study his life with the like hope that in him we too will find that which we most need. ♦



The Gospels have been recorded in various forms and languages. One of the earliest extant manuscripts is this Greek papyrus from the third century A.D.



The Gospels in 739 A.D.



The Gospels, a 10th century manuscript

THE GOSPELS:

Sources for the Story of Jesus

by John Erskine

JESUS began to live again in the accounts of his life and his work which constituted the missionary message of his disciples. Some had known him better than others, or they had better memories, or their skill in narrative was greater. As a result there were variations in point of view, and sometimes disagreement as to facts, but all the accounts succeeded to a remarkable degree in conveying the portrait of a single personality. These first preachings about Jesus were the basis for the later authentic Gospels. After much repetition the versions settled down into recognizable patterns, and four versions gradually emerged as the most authoritative or otherwise the most attractive. They are known as the Gospel according to St. Matthew, according to St. Mark, according to St. Luke, and according to St. John, the name in each case standing for the chief source. Though the four Gospels are believed to preserve the story approximately as the four Evangelists told it to their immediate audiences, yet their hearers made notes and circulated copies of those notes among the faithful, and doubtless an occasional error or unintended variation crept in.

These fragmentary copies of notes of what originally was oral discourse were known as the "Good Tidings," or the "Good Word," or in older English, the "Gospel." These earliest records were in Aramaic or Hebrew. Later they were translated, with other Christian scriptures, into Greek, the language of that part of the Gentile world in which the message of Jesus first established itself. Still later they were translated into Latin, the language of the mastering Roman power.

The first, second, and third Gospels are called synoptic because they all give a synopsis of the life of Jesus, using common material and standing, as it were, together. The fourth Gospel has qualities peculiar to itself. The material in the Gospels is supplemented by The Acts of the Apostles, the account of the early missionary work of the disciples, chiefly of the work of Peter and Paul. This book was probably written by St. Luke. Further light on the life of Jesus is thrown by the Epistles, letters sent by the apostles to their various churches or parishes, or to each other.

The early Christians wrote much about the new faith,

much more than is now included in the authorized text of the Bible. There are apocryphal gospels and apocryphal epistles, some of which contain legends not easily forgotten, legends which reinforce doctrines which the followers of Jesus gladly believe. The first members of a new religion are more likely to be enthusiasts than critical scholars, yet the Christians, before their Church was very old, with extraordinary care and restraint selected as the inspired and authentic body of their scriptures only works now included in the New Testament. Drawing on a great passage in Paul's First Epistle to the Corinthians, they called the doctrine of Jesus the New Covenant, in contrast with the Old Covenant, the doctrine of Moses. By a mistranslation the Greek for Covenant became the Latin for Testament.

If you look at your copy of the Bible you see that the New Testament is much shorter than the Old. Even if you haven't been instructed in the matter you discover for yourself that in substance and form the two parts of the Bible differ. The Old Testament is a collection of books, a library of classics containing the history of a great people, their laws, their religion, their poetry. The New Testament, on the other hand, deals with the life and teachings of a single person. The brevity and the essential unity of the New Testament, and the fact also that its composition is of comparative late date, might seem to relieve it of the need of such commentary as bewilders us in the study of more ancient histories. As a matter of fact, all the problems of the New Testament are summed up eventually in one, and that problem is easily stated.

Some Christians feel they are on sure ground if they base their faith exclusively on the written and printed word. From the Gospels, they say, the personal character of Jesus emerges with a vitality and a persuasion which is beyond literary art. Here Jesus is to be found by those who seek him. There are other Christians however, who—though they treasure every recorded word and act of the Master—cannot ignore the fact that the early Church was in existence for many years before these words and acts were written down. The whole body of early Christians kept fresh the descriptions and the reports of Jesus which they had from those who had seen him face to face. In their vivid memories the same portrait lived on which we prize now in the written page. It was this living tradition of the early Church which passed judgment on the first accounts and decided what should go into the authentic canon and what should stay out. The world to which Jesus spoke was not a literary world; most of his first hearers knew the ancient law by heart, and they were accustomed to acquire and pass on their history, their poetry, and their philosophy by word of mouth.

Do the authentic accounts of Jesus, then, rest upon documents or upon oral tradition? It's the question of the authority of the Book as over against the authority of the Church. Protestantism once leaned somewhat exclusively on the Book, but in our time Protestant scholarship sees as clearly as Catholic that the Book itself grew together slowly in the first Christian century, and that it was the judgment of the early Christians which gave the New Testament its form, editing it as far as it is edited.

But the members of the early Church, let us remind ourselves again, had none of our standards of precision in written accounts. Since they were accustomed to oral tradition they were accustomed also to discrepancies in the testimony of a number of witnesses. They knew that discrepancies must exist if the witnesses were sincere. So long as the stories agreed in the main, well and good; unanimity in detail would have suggested some dishonest collusion. To read the Gospels correctly and with profit we must regain something of primitive common sense and an elementary knowledge of human nature.

We speak familiarly of St. Mark's Gospel, St. Matthew's Gospel, St. Luke's Gospel, and St. John's, but in our copy of the New Testament the titles are precise, "The Gospel According to St. Matthew," "According to St. Mark," "According to St. Luke," "According to St. John." The claim is not made that any one of these Gospels was written in the form in which we have it by the apostle whose name it bears. Each Gospel, however, is supposed to represent with considerable accuracy the doctrine as each apostle handed it on. The chance for error in transmission was great indeed. Much has been made by the sniping kind of agnostic of the fact, for example, that only two Evangelists described the birth of Christ, and those two give different accounts—or, at the other end of his life, that all four Evangelists describe the Resurrection morning, but no two tell quite the same story—or that one Evangelist puts the episode of the cleansing of the temple at the beginning of the ministry, and another puts it at the end. But it is inevitable that witnesses should disagree in detail, especially in recalling an episode that happened many years before, and inevitable also that further changes in the testimony should be made by those who repeated or copied it through the years, not having themselves been present at the original event. An experienced judge, familiar with the tricks that an honest memory can play, might be amazed that the Gospel accounts agree as closely as they do. Only yesterday in one of our courts a case was dismissed because the accusing witness repeated testimony which he had given more than a year before, and repeated it word for word.

In the New Testament the Gospels appear in what until modern times was considered their chronological order. The Gospel according to St. Matthew was supposed to be the earliest record. It may indeed be so, but many scholars now assert with considerable positiveness that the Gospel according to St. Mark is still earlier, and its influence can be traced in the St. Matthew version. Again it may be so, or it may not.

If I find it very easy to accept the partial accounts of the various Gospels and their frequent contradictions, it is because for most of my life I have been a teacher, and I know that even my most serious students, listening carefully, heard only what each was qualified to hear. Human nature being everywhere at all times the same, I presume to draw on this modest experience of mine for light in the large problem we here consider. To those without teaching experience it is astounding that only one Evangelist should report an incident or a speech which may have been known to all, yet I can understand that some of the parables of Jesus meant nothing to the fisherman of Galilee, and at the same time meant a great deal to Luke, the physician. I can understand how Matthew, the publican, might have been fascinated by the story of the Wise Men, not knowing much about wise men, whereas St. Luke, the ship's doctor, was fascinated by the story of the shepherds, not knowing much about shepherds. The marvel is that the story of Jesus, pieced together from so many sources, all of them to some extent fragmentary, is still a coherent story, and that the character of Jesus, unique yet of universal appeal, emerges as one character from them all. ♦

THE LIFE OF JESUS

As told by

CHARLES DICKENS

"A Christmas Carol" by Charles Dickens has long been a Yuletide classic. Not so well known is his charming little story of the life of Jesus, written for his children and not published until 64 years after his death. To review, in a brief survey, some of the main events in Jesus' life, WISDOM *presents excerpts from this lucid narrative which is based largely on the Gospel according to St. Luke.*

HE WAS BORN, a long long time ago—nearly two thousand years ago—at a place called Bethlehem. His father and mother lived in a city called Nazareth, but they were forced by business to travel to Bethlehem. His father's name was Joseph, and His mother's name was Mary. And the town being very full of people, also brought there by business, there was no room for Joseph and Mary in the Inn or in any house; so they went into a stable to lodge, and in this stable Jesus Christ was born.

* * * * *

The family lived in Nazareth until Jesus Christ was twelve years old.

Then Joseph and Mary went to Jerusalem to attend a religious feast which used to be held in those days in the Temple of Jerusalem, which was a great church or cathedral; and they took Jesus Christ with them. And when the feast was over they travelled away from Jerusalem, back towards their own home in Nazareth, with a great many of their friends and neighbours. But finding that Jesus was not there, and fearing that He was lost, they turned back to Jerusalem in great anxiety to look for Him. They found Him sitting in the temple, talking about the goodness of God and how we should all pray to Him, with some learned men. And Jesus Christ showed such knowledge in what He said to them, and in the questions He asked them, that they were all astonished.

He went with Joseph and Mary home to Nazareth, when they had found Him, and lived there until He was thirty or thirty-five years old.

At that time there was a very good man indeed, named John, who went about the country preaching to the people and entreating them to be better men and women. And because he loved them more than himself and didn't mind himself when he was doing them good he was poorly dressed in the skin of a camel and ate little but some insects called locusts, which he found as he travelled, and wild honey which the bees left in the hollow trees.

There was a river, not very far from Jerusalem, called the River Jordan; and in this water John baptized Jesus.

Jesus Christ then went into a wild and lonely country called the wilderness and stayed there forty days and forty nights, praying that He might be of use to men and women and teach them to be better so that after their deaths they might be happy in Heaven.

When He came out of the wilderness, He began to cure sick people by only laying His hand upon them; for God had given Him power to heal the sick, and to give sight to the blind, and to do many wonderful and solemn things.

The first miracle which Jesus Christ did was at a place called Cana, where He went to a marriage-feast with Mary His mother. There was no wine; and Mary told Him so. There were only six stone water-pots filled with water. But Jesus turned this water into wine by only lifting up His hand; and all who were there drank of it.

That there might be some good men to go about with Him, teaching the people, Jesus Christ chose twelve poor men to be His companions. These twelve are called the *Apostles* or *Disciples,* and their names were, Simon Peter, Andrew, James the son of Zebedee, John, Philip, Bartholomew, Thomas, Matthew, James the son of Alphaeus, Lebbaeus, Simon, and Judas Iscariot.

As great crowds of people followed Him and wished to be taught, He went up into a mountain and there preached to them, and gave them, from His own lips, the words of that prayer beginning, "Our Father which art in Heaven." It is called the Lord's Prayer, because it was first said by Jesus Christ, and because He commanded His Disciples to pray in those words.

He was always merciful and tender. And because He did such good, and taught people how to love God and how to hope to go to Heaven after death, he was called *Our Saviour.*

There was a city called Nain into which Our Saviour went, followed by great numbers of people, and especially by those who had sick relations, or friends, or children. In the midst of this crowd, and near the gate of the city, He met a funeral of a young man, who was carried on what is called a bier, which was open, as the custom was in that country. His poor mother followed the bier and wept very much, for she had no other child. When Our Saviour saw her, He was touched to the heart to see her so sorry and said, "Weep not!" Then, the bearers of the bier standing still, He walked up to it and touched it with His hand and said, "Young man! Arise!" The dead man, coming to life again at the sound of the Saviour's voice, rose up and began to speak. And Jesus Christ, leaving him with his mother—ah how happy they both were!—went away.

* * * * *

One of the Pharisees begged Jesus to go into his house and eat with him. And while Our Saviour sat eating at the table there crept into the room a woman of that city who had led a bad and sinful life, and was ashamed that the Son of God should see her; and yet she trusted so much to His goodness and His compassion for all who, having done wrong, were truly sorry for it in their hearts that, little by little, she went behind the seat on which He had sat and dropped down at His feet and wetted them with her sorrowful tears; then she kissed them and dried them on her long hair and rubbed them with some sweet-smelling ointment she had brought with her in a box. Her name was Mary Magdalene.

The crowd followed Him wherever He went, blessing Him and praying to be taught and cured; for they knew He did nothing but good. Jesus, going with His Disciples over a sea, called the Sea of Tiberias, and sitting with them on a hill-side, saw great numbers of these poor people waiting below and said to the Apostle Philip, "Where shall we buy bread, that they may eat and be refreshed, after their long journey?" Philip answered, "Lord, two hundred pennyworth of bread would not be enough for so many people, and we have none." "We have only," said another Apostle—Andrew, Simon Peter's brother— "five small barley loaves, and two little fish, belonging to a lad who is among us. What are they, among so many!" Jesus Christ said, "Let them all sit down!" They did, there being a great deal of grass in that place. When they were all seated, Jesus took the bread, and looked up to Heaven, and blessed it, and broke it, and

handed it in pieces to the Apostles, who handed it to the people. And of those five little loaves and two fish, five thousand men, besides women and children, ate and had enough; and when they were all satisfied, there were gathered up twelve baskets full of what was left. This was another of the miracles of Jesus Christ.

Our Saviour then sent His Disciples away in a boat, across the water, and said He would follow them presently, when He had dismissed the people. The people being gone, He remained by himself to pray; so that the night came on, and the Disciples were still rowing on the water in their boat, wondering when Christ would come. Late in the night, when the wind was against them and the waves were running high, they saw Him coming, walking towards them on the water as if it were dry land. When they saw this they were terrified and cried out, but Jesus said, "It is I, be not afraid!" Peter, taking courage, said, "Lord, if it be Thou, tell me to come to Thee upon the water." Jesus Christ said, "Come!" Peter then walked towards Him, but seeing the angry waves and hearing the wind roar he was frightened and began to sink, and would have done so but that Jesus took him by the hand and led him into the boat. Then, in a moment, the wind went down; and the Disciples said to one another, "It is true! He is the Son of God!"

He now divided the Disciples and sent them into many towns and villages, teaching the people and giving them power to cure, in the name of God, all those who were ill. And at this time He began to tell them (for He knew what would happen) that He must one day go back to Jerusalem where He would suffer a great deal, and where He would certainly be put to death. But He said to them that on the third day after He was dead, He would rise from the grave and ascend to Heaven, where He would sit at the right hand of God, beseeching God's pardon to sinners.

Six days after the last miracle of the loaves and fish, Jesus Christ went up into a high mountain with only three of the Disciples—Peter, James and John. And while He was speaking to them there, suddenly His face began to shine as if it were the sun, and the robes He wore, which were white, glistened and shone like sparkling silver, and He stood before them like an Angel. A bright cloud overshadowed them at the same time; and a voice, speaking from the cloud, was heard to say, "This is My beloved Son in whom I am well pleased. Hear ye Him!" At which the three Disciples fell on their knees and covered their faces, being afraid.

This is called the Transfiguration of our Saviour.

* * * * *

One morning, later, He was sitting in a place called the Mount of Olives, teaching the people who were all clustered round Him, listening and learning attentively, when a great noise was heard and a crowd of Pharisees and some other people like them, called Scribes, came running in with great cries and shouts, dragging among them a woman who had done wrong, and they all cried out together, "Master! Look at this woman. The law says she shall be pelted with stones until she is dead. But what say you? What say you?"

Jesus stooped down and wrote with His finger in the sand on the ground, "He that is without sin among you, let him throw the first stone at her." As they read this, looking over one another's shoulders, and as He repeated the words to them, they went away, one by one, ashamed.

* * * * *

Once He sat near the public treasury, where people, as they passed along the street, were accustomed to drop money into a box for the poor; and many rich persons, passing while Jesus sat there, had put in a great deal of money. At last there came a poor widow who dropped in two mites, each half a farthing in value, and then went quietly away. Jesus, seeing her do this, as He rose to leave the place called His Disciples about Him and said to them that that poor widow had been more truly charitable than all the rest who had given money that day; for the others were rich and would never miss what they had given, but she was very poor, and had given those two mites which might have bought her bread to eat.

There was a certain man named Lazarus of Bethany, who was taken very ill and died. He was buried in a cave; and there was a great stone laid upon it. When Jesus came to the grave, He ordered the stone to be rolled away, which was done. Then, after casting up His eyes, and thanking God, He said, in a loud and solemn voice, "Lazarus, come forth!" and the dead man, Lazarus, restored to life, came out among the people and went home with his sisters. At this sight, so awful and affecting, many of the people there believed that Christ was indeed the Son of God, come to instruct and save mankind.

It was six days before the Passover, when Jesus raised Lazarus from the dead; and at night, when they all sat at supper together with Lazarus among them, Mary rose up, and took a pound of ointment and anointed the feet of Jesus Christ with it, and, once again, wiped them on her hair. Judas Iscariot, one of the Disciples, pretended to be angry at this, and said that the ointment might have been sold for three hundred pence and the money given to the poor. But he only said so, in reality, because he carried the purse, and was (unknown to the rest, at that time) a thief, and wished to get all the money he could.

The Feast of the Passover now drawing very near, Jesus Christ, with His Disciples, moved forward toward Jerusalem. When Jesus went into the temple and cast out the tables of the money-changers who wrongfully sat there, together with people who sold doves; saying, "My Father's house is a house of prayer, but ye have made it a den of thieves!"—and when the people and children cried in the temple, "This is Jesus the Prophet of Nazareth," and would not be silenced—and when the blind and lame came flocking there in crowds, and were healed by His hand—the chief priests and Scribes and Pharisees were filled with fear and hatred of Him.

One night, at Bethany, He rose from supper at which He was seated with His Disciples, and taking a cloth and a basin of water, washed their feet. Simon Peter, one of the Disciples, would have prevented Him from washing his feet; but Our Saviour told him that He did this in order that they, remembering it, might be always kind and gentle to one another and might know no pride or ill-will among themselves.

Then He became sad and grieved, and looking round on the Disciples said, "There is one here who will betray me." They cried out, one after another, "Is it I, Lord?" "Is it I?" But He only answered, "It is one of the twelve that dippeth with me in the dish." One of the Disciples, whom Jesus loved, happening to be leaning on His breast at that moment listening to His words, Simon Peter beckoned to him that he should ask the name of this false man. Jesus answered, "It is he to whom I shall give a sop when I have dipped it in the dish," and when He had dipped it, He gave it to Judas Iscariot, saying, "What thou doest, do quickly."

So Judas, taking the sop, went out immediately. It was night, and he went straight to the chief priest and said, "What will you give me, if I deliver Him to you?" They agreed to give him thirty pieces of silver; and for this he undertook soon to betray into their hands his Lord and Master, Jesus Christ.

* * * * *

In Jerusalem, later, Jesus and the Apostles came at the usual time, and they all sat down to partake of supper together. It is always called the Last Supper, because this was the last time that Our Saviour ate and drank with His Disciples.

And He took bread from the table, and blessed it, and broke it, and gave it to them; and He took the cup of wine, and blessed it, and drank, and gave it to them, saying, "Do this in remembrance of me!" And when they had finished supper, and had sung a hymn, they went out into the Mount of Olives.

Jesus then led the way over a brook, called Cedron, into a garden that was called Gethsemane; and walked with three of the Disciples into a retired part of the garden. Then He left them as He had left the others, together, saying, "Wait here, and watch!"—and went away and prayed by Himself while they, being weary, fell asleep.

And Christ suffered great sorrow and distress of mind in His prayers in that garden. When His prayers were finished and He was comforted, He returned to the Disciples and said, "Rise! Let us be going! He is close at hand, who will betray me!"

Now Judas knew that garden well, for Our Saviour had often walked there with His Disciples; and, almost at the moment

when Our Saviour said these words, he came there accompanied by a strong guard of men and officers which had been sent by the chief priests and Pharisees.

As the leaders of this guard had never seen Jesus Christ and did not know Him from the Apostles, Judas had said to them, "The man whom I kiss, will be He." As he advanced to give this wicked kiss, Jesus said to the soldiers, "Whom do you seek?"—"Jesus of Nazareth," they answered. "Then," said Our Saviour, "I am He. Let my Disciples here go freely. I am He." Which Judas confirmed by saying, "Hail, Master!" and kissing Him. Then Jesus said, "Judas, thou betrayest me with a kiss!"

The guard then ran forward to seize Him. No one offered to protect Him except Peter, who, having a sword, drew it and cut off the right ear of the high priest's servant, who was one of them and whose name was Malchus. But Jesus made him sheathe his sword, and gave Himself up. Then all the Disciples forsook Him and fled; and there remained not one—not one—to bear Him company.

* * * * *

Jesus was taken from the high priests' to the judgment hall where Pontius Pilate, the Governor, sat to administer justice. Pilate said to Him: "Your own nation, the Jews, and your own priests have delivered you to me. What have you done?" Finding that He had done no harm, Pilate went out and told the Jews so.

He was troubled in his mind to hear them so clamorous against Jesus Christ. As it was the custom at the Feast of the Passover to give some prisoner his liberty, Pilate endeavoured to persuade the people to ask for the release of Jesus. But they said (being very ignorant and passionate, and being told to do so by the priests) "No, no, we will not have Him released. Release Barabbas, and let this man be crucified!"

Barabbas was a wicked criminal, in jail for his crimes, and in danger of being put to death.

Pilate, finding the people so determined against Jesus, delivered Him to the soldiers to be scourged—that is, beaten. They plaited a crown of thorns and put it on His head, and dressed Him in a purple robe, and spat upon Him, and struck Him with their hands, and said, "Hail, King of the Jews!"—remembering that the crowd had called Him the Son of David when He entered into Jerusalem. And they ill-used Him in many cruel ways; but Jesus bore it patiently and only said, "Father! Forgive them! They know not what they do!".

When Pilate saw that he could not prevail with the people however hard he tried, he called for water, and, washing his hands before the crowd, said, "I am innocent of the blood of this just person." Then he delivered Him to them to be crucified.

Bearing His cross upon His shoulder, like the commonest and most wicked criminal, Our Blessed Saviour, Jesus Christ, surrounded by the persecuting crowd, went out to Jerusalem to a place called, in the Hebrew language, Golgotha; that is, the place of a skull. And being come to a hill called Mount Calvary, they hammered cruel nails through His hands and feet and nailed Him on the cross, between two other crosses, on each of which a common thief was nailed in agony. Over His head they fastened this writing: "Jesus of Nazareth, the King of the Jews"—in three languages: in Hebrew, in Greek, and in Latin.

Meantime, a guard of four soldiers, sitting on the ground, divided His clothes (which they had taken off) into four parcels for themselves and cast lots for His coat and sat there, gambling and talking, while He suffered. They offered Him vinegar to drink, mixed with gall; and wine, mixed with myrrh; but He took none.

None was there to take pity on Him but one Disciple and four women. They were the mother of Jesus, His mother's sister, Mary, the wife of Cleophas, and Mary Magdalene who had twice dried His feet upon her hair. The Disciple was he whom Jesus loved—John, who had leaned upon His breast and asked Him which was the betrayer. When Jesus saw them standing at the foot of the cross, He said to His mother that John would be her son, to comfort her when He was dead; and from that hour John was as a son to her, and loved her.

At about the sixth hour a deep and terrible darkness came over all the land and lasted until the ninth hour, when Jesus cried out, with a loud voice, "My God, my God, why hast Thou forsaken me!" The soldiers, hearing Him, dipped a sponge in some vinegar that was standing there, and fastening it to a long reed, put it up to His mouth. When He had received it He said, "It is finished!"—and crying, "Father! Into Thy hands I commend my spirit!"—died.

Then there was a dreadful earthquake; and the great wall of the temple cracked; and the rocks were rent asunder. The guards, terrified, said, "Surely this was the Son of God!"

There was a good man named Joseph of Arimathea who believed in Christ, and going to Pilate privately begged that he might have the body. Pilate consenting, he and one Nicodemus rolled it in linen and spices—it was the custom of the Jews to prepare bodies for burial in that way—and buried it in a new tomb, or sepulchre, which had been cut out of a rock in a garden near to the place of crucifixion and where no one had ever yet been buried. They then rolled a great stone to the mouth of the sepulchre and left Mary Magdalene and the other Mary sitting there, watching it.

A guard of soldiers was set over it constantly, and the stone was sealed up besides. And so it remained, watched and sealed, until the third day, which was the first day of the week.

When that morning began to dawn Mary Magdalene and the other Mary and some other women came to the sepulchre with some more spices which they had prepared. As they were saying to each other, "How shall we roll away the stone?" the earth trembled and shook, and an Angel, descending from Heaven, rolled it back and then sat resting on it.

Mary Magdalene ran to Peter and John who were coming towards the place and said, "They have taken away the Lord and we know not where they have laid Him!" They immediately ran to the tomb, but John, being the faster of the two, outran the other and got there first. He stooped down and looked in, and saw the linen clothes in which the body had been wrapped lying there; but he did not go in. When Peter came up he went in and saw the linen clothes lying in one place and a napkin that had been bound about the head in another. John also went in, then, and saw the same things. Then they went home to tell the rest.

But Mary Magdalene remained outside the sepulchre, weeping. After a little time she stooped down and looked in, and saw two Angels, clothed in white, sitting where the body of Christ had lain. These said to her, "Woman, why weepest thou?" She answered, "Because they have taken away my Lord, and I know not where they have laid Him." As she gave this answer she turned round, and saw Jesus standing behind her, but did not then know Him. "Woman," said He, "why weepest thou? What seekest thou?" She, supposing Him to be the gardener, replied, "Sir! If thou hast borne my Lord hence, tell me where thou hast laid Him and I will take Him away." Jesus pronounced her name, "Mary." Then she knew Him, and, starting, exclaimed, "Master!"—"Touch me not," said Christ, "for I am not yet ascended to my Father; but go to my Disciples and say unto them I ascend unto my Father."

But it happened that on that same day, Simon and Cleopas—Simon one of the twelve Apostles, and Cleopas one of the followers of Christ—were walking to a village called Emmaus when they were joined by a stranger who explained the Scriptures to them and told them a great deal about God, so that they wondered at His knowledge. When they all three sat down to supper, He took some bread and blessed it, and broke it as Christ had done at the Last Supper. Looking on Him in wonder they found that His face was changed before them, and that it was Christ Himself; and as they looked on Him, He disappeared.

After that time Jesus Christ was seen by five hundred of His followers at once, and He remained with others of them forty days, teaching them and instructing them to go forth into the world and preach His gospel and religion: not minding what wicked men might do to them. And conducting His Disciples at last out of Jerusalem as far as Bethany, He blessed them, and ascended in a cloud to Heaven, and took His place at the right hand of God. And while they gazed into the bright blue sky where He had vanished two white-robed Angels appeared among them and told them that as they had seen Christ ascend to Heaven so He would, one day, come descending from it to judge the world. ♦

SCENES FROM

The Life of Jesus

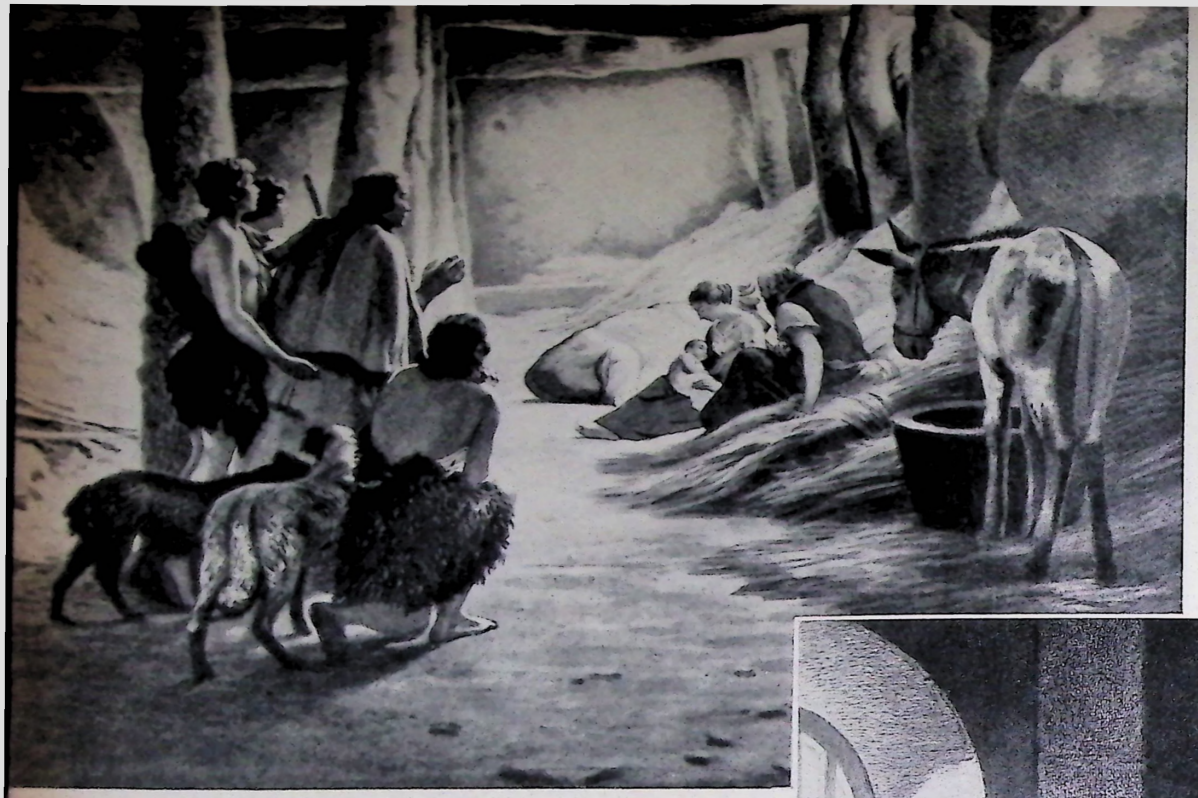
Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another obscure village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never had a family. He never went to college. He never put His foot inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself. He had nothing to do with this world except the naked power of His divine manhood.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed to a cross between two thieves. His executioners gambled for the only piece of property He had on earth while He was dying—and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the centerpiece of the human race and the leader of the column of progress.

I am within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together have not affected the life of man upon this earth as powerfully as has that *one solitary life.*

—AUTHOR UNKNOWN



Jesus born in a manger

In the bleak mid-winter
Frosty wind made moan,
Earth stood hard as iron,
Water like a stone;
Snow had fallen, snow on snow,
Snow on snow,
In the bleak mid-winter
Long ago.

* * *

Enough for him whom cherubim
Worship night and day,
A breastful of milk
And a mangerful of hay;
Enough for him whom angels
Fall down before,
The ox and ass and camel
Which adore.

* * *

What can I give Him,
Poor as I am?
If I were a shepherd
I would bring a lamb,
If I were a Wise Man,
I would do my part,—
Yet what I can I give Him,
Give my heart.

—CHRISTINA ROSSETTI

Jesus studies the Talmud

In His youth, Jesus learned the trade of carpenter in Joseph's shop

Jesus, at the age of 12, amazes the scholars with His understanding

The young child, Christ, is straight and wise
And asks questions of the old men, questions
Found under running water for all children,
And found under shadows thrown on still waters
By tall trees looking downwards, old and gnarled,
Found to the eyes of children alone, untold,
Singing a low song in the loneliness.
And the young child, Christ, goes asking
And the old men answer nothing and only know love
For the young child, Christ, straight and wise.

—CARL SANDBURG

esus at 30, baptized by John

Up from the Jordan straight His way He took
To that lone wilderness, where rocks are hurled,
And strewn, and piled—as if the ancient world
In strong convulsions seethed and writhed and shook,
Which heaved the valleys up, and sunk each brook,
And flung the molten rock like ribbons curled
In midst of gray around the mountains whirled:—
A grim land, of a fierce, forbidding look.
The wild beasts haunt its barren stony heights,
And wilder visions came to tempt Him there;
For forty days and forty weary nights,
Alone He faced His mortal self and sin,
Chaos without, and chaos reigned within,
Subdued and conquered by the might of prayer.

—CAROLINE HAZARD

With a mission to fulfill, He leaves His mother

In the wilderness, Jesus struggles against Satan's temptations

Jesus preaches to the fishermen

One day there came along that silent
shore,
While I my net was casting in the sea,
A Man who spoke as never man before,
I followed Him; new life began in me.
Mine was the boat,
But His the voice,
And His the call,
Yet mine the choice.

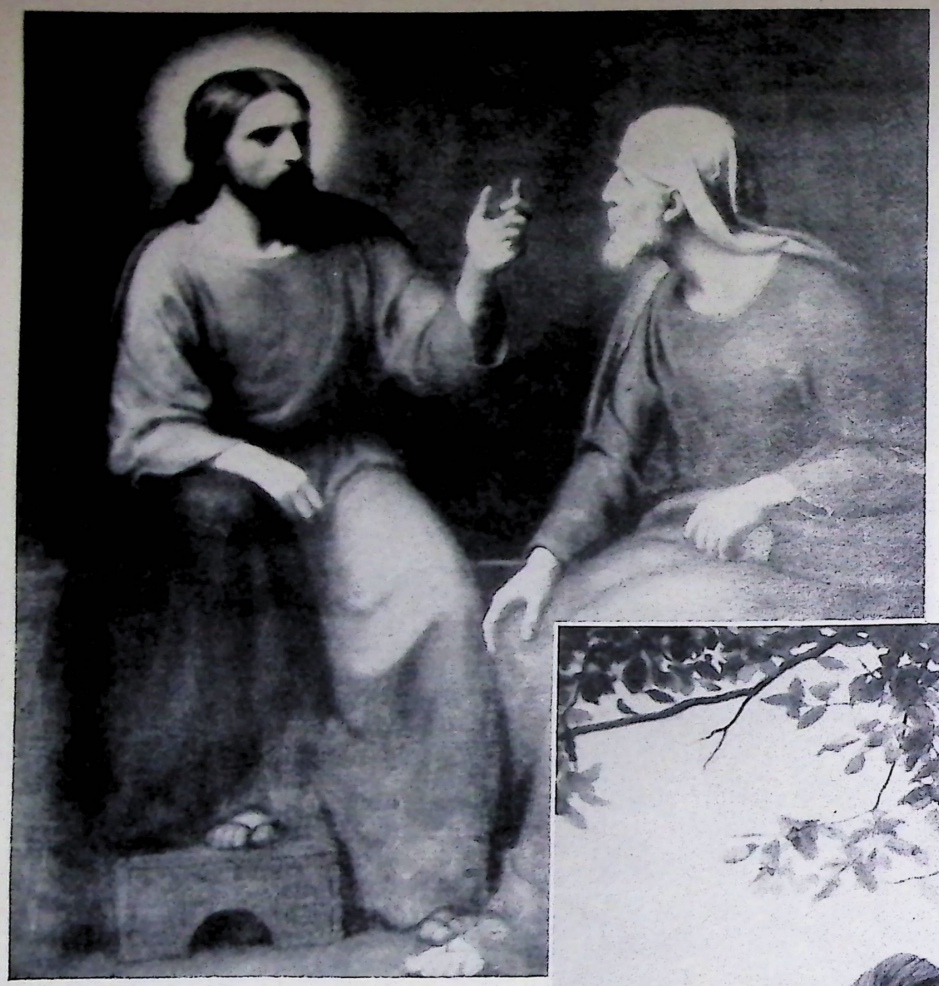
Once from the boat He taught the curious
throng
Then bade me cast my net into the sea;
I murmured but obeyed, nor was it long
Before the catch amazed and humbled me.
His was the boat,
And His the skill.
And His the catch,
And His my will.

—GEORGE MACDONALD

Wide fields of corn along the valleys spread;
The rain and dews mature the swelling vine;
I see the Lord is multiplying bread;
I see Him turning water into wine;
I see Him working all the works divine
He wrought when Salemward His steps were led;
The selfsame miracles around Him shine;
He feeds the famished; He revives the dead;
He pours the flood of light on darkened eyes;
He chases tears, diseases, fiends away;
His throne is raised upon these orient skies;
His footstool is the pave whereon we pray.
Ah, tell me not of Christ in Paradise,
For He is all around us here to-day.

—JOHN CHARLES EARLE

Jesus at the wedding at Cana, where He turned water into wine



Jesus enlightens Nicodemus

Jesus and the Woman of Samaria

Oh, woman of olden Samaria! tell
What the stranger of Galilee said at the well,
When he paused and sat down all alone by the way
With his holy lips parched, like the summer-dried clay.

* * *

"He asked for a drink from the pitcher I bore,
Of that cool well of Jacob, delicious and pure;
And I gave it unready, yet gave it at last,
When the spell of his spirit had over me passed.

"He told then of waters that flowed for the soul,
From the rivers of life that unceasingly roll,
Gushing freely for all that would seek them in awe,
With faith in the might of the Lord and his Law.

* * *

"He told me of things that I deemed were unknown,
Save unto myself, and my chosen alone;
And I gave it unready, yet gave it at last,
As it bowed to his will, and confessed his control.

* * *

"Thus—thus have I told what so lately befell
My wondering soul at the Patriarch's well;
Where the waters, though sweet, as the wayfarer sips,
Yet sweeter the words of that bright Stranger's lips!"

—THOMAS G. SPEAR

Jesus heals the sick, who flock to Him

From Thee all skill and science flow,
All pity, care, and love,
All calm and courage, faith and hope;
O pour them from above.

And part them, Lord, to each and all,
As each and all shall need,
To rise like incense, each to Thee,
In noble thought and deed.

And hasten, Lord, that perfect day
When pain and death shall cease,
And Thy just rule shall fill the earth
With health and light and peace.

—CHARLES KINGSLEY

Jesus delivers His first sermon in Nazareth

The Sermon on the Mount

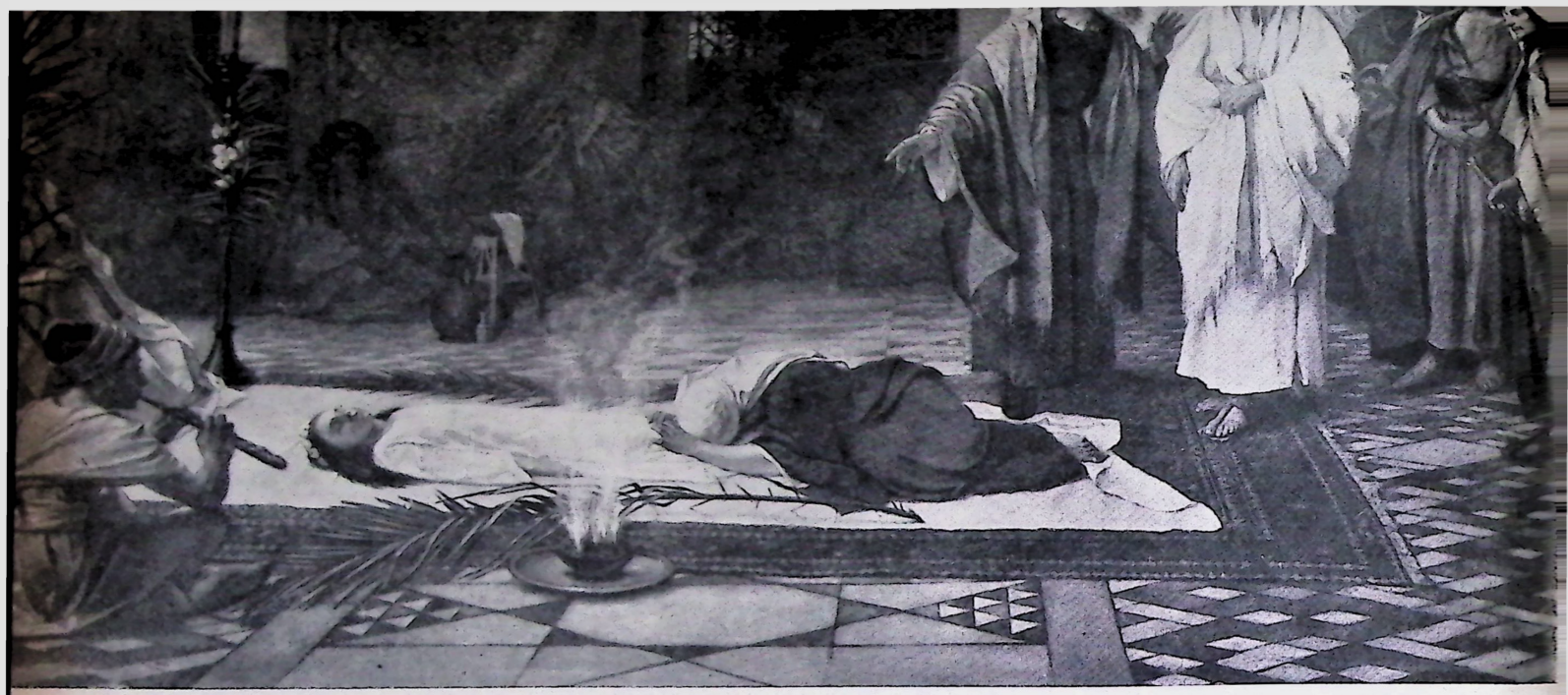
Across the sea, along the shore,
In numbers more and ever more,
From lonely hut and busy town,
The valley through, the mountain down,
What was it ye went out to see,
Ye silly folk of Galilee?
The reed that in the wind doth shake?
The weed that washes in the lake?
The reeds that waver, the weeds that float?—
A young man preaching in a boat.

What was it you went out to hear
By sea and land, from far and near?
A teacher? Rather seek the feet
Of those who sit in Moses' seat.
Go humbly seek, and bow to them,
Far off in great Jerusalem.
From them that in her courts ye saw,
Her perfect doctors of the law,
What is it ye came here to note?—
A young man preaching in a boat . . .

—ARTHUR HUGH CLOUGH

Jesus restores life to the widow's son

The Sermon on the Shore



Jesus and Jairus' daughter: "She is not dead, but sleepeth"

. . . Up they spake–
"Master, this woman in the act was ta'en
Sinning. Now Moses taught us in the law,
That whoso doeth thus shall surely die,
Stoned by the people–But what sayest thou?"
Thus said they, tempting him, that they might have
Of sin to accuse the sinless. Jesus stooped,
Silent, and with his finger on the ground
Traced characters, as though he heard them not;
But when they asked again importunate,
He raised himself in perfect majesty,
Calm, and inscrutable, reading their souls
With that deep eye to which all hearts are known,
From which no secrets can be hidden. Then,
"He that is here, among you, without sin,"
He said–"let him first cast a stone at her . . ."

–HENRY W. HERBERT

Jesus shames the adultress' accusers

Jesus and the Poor Rich Young Ruler

He is the Way.
Follow Him through the Land of Unlikeness;
You will see rare beasts, and have unique adventures.

He is the Truth.
Seek Him in the Kingdom of Anxiety;
You will come to a great city that has expected your return for years.

He is the Life.
Love Him in the World of the Flesh;
And at your marriage all its occasions shall dance for joy.

—W. H. AUDEN

Jesus' entry into Jerusalem

Jesus drives the money-changers from the temple

In the temple, lo! what lightning
Makes unseemly rout!
He in anger, sudden, frightening,
Drives with scorn and scourge the whitening
Money-changers out.

* * *

In the very house they builded
To his saving name,
'Mid their altars, gemmed and gilded,
Would his scourge and scorn be wielded,
His fierce lightning flame.

* * *

Once again, O Man of Wonder,
Let thy voice be heard!
Speak as with a sound of thunder;
Drive the false thy roof from under;
Teach thy priests thy word.

—RICHARD WATSON GILDER

Jesus and the tribute money for Caesar

Apostles of the hidden sun
Are come unto the room of breath
Hung with the banging blinds of death,
The body twelve, the spirit one,
Far as the eye, in earth arrayed,
The night shining, the supper laid.

The wine shown on the table that evening of history
Like an enormous ruby in the bauble and mystery.

In the glowing walls of the flickering decanter
There moved His face as at the world's center.

The hands of Judas showed up red and hurried
And the light hit them so, like a cross carried.

The faces of the others were there and moving
In the crystal of the dome, swiftly hovering.

The saints, under a lens, shrunken to pigmies,
Gesticulated in birds or in colored enigmas.

Outside there was a storm, the sound of tremblors,
The blood bubbled and sprang into the tumblers.

When the morning came like a white wall of stone,
The day lay in the glass and the blood was gone.

—OSCAR WILLIAMS

Jesus and the twelve apostles at the Last Supper

◀ Jesus prays in the Garden of Gethsemane

Sweet Eden was the arbor of delight,
Yet in its honey flowers our poison blew:
Sad Gethsemane, the bower of baleful night,
Where Christ a health of poison for us drew,
Yet all our honey in that poison grew:
So we, from sweetest flower, could suck our bane,
And Christ, from bitter venom, could again
Extract life out of death, and pleasure out of pain.

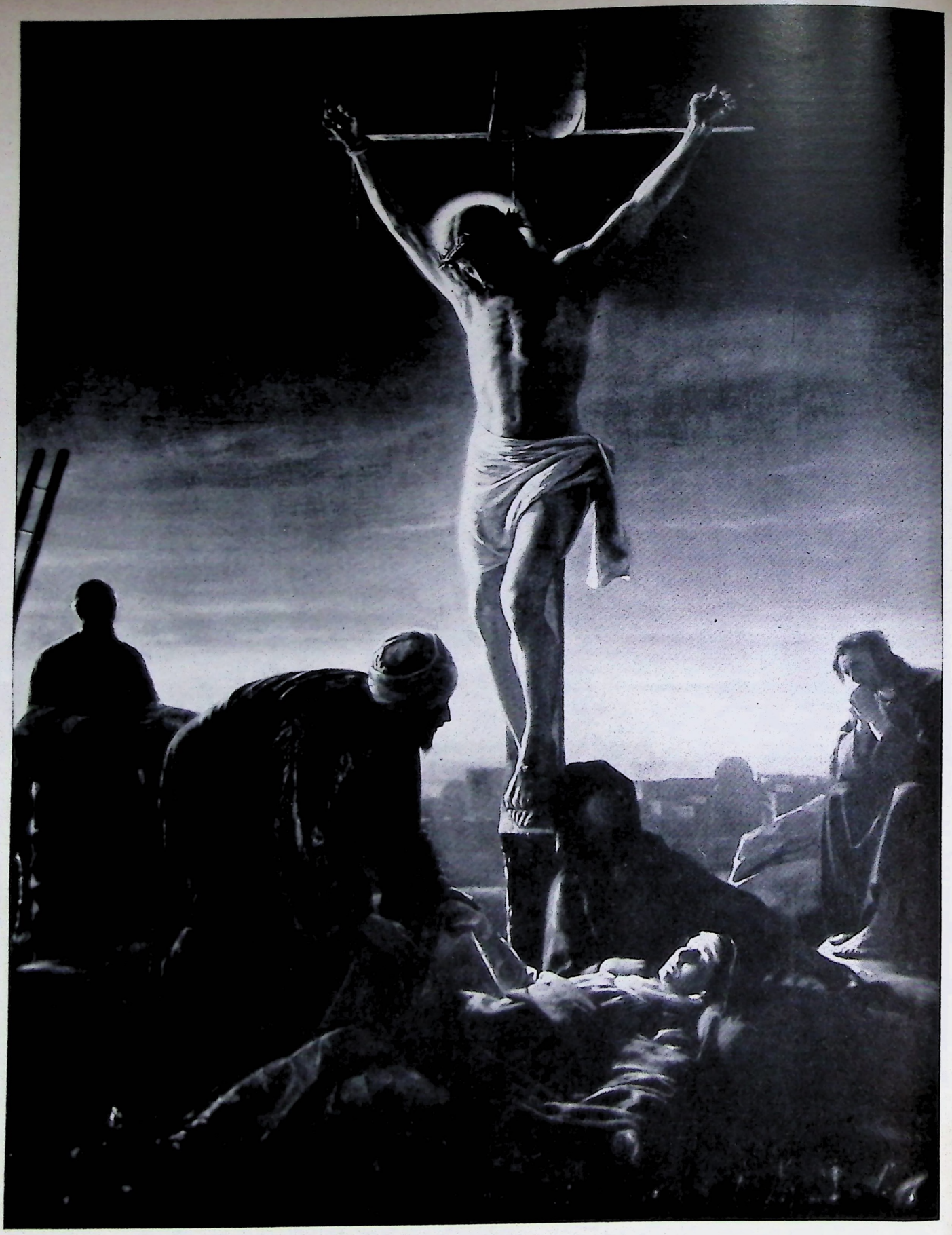
—GILES FLETCHER

"So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it."

There in Nazareth, amid the Galilean wild flowers and the comforts of his friendships and his faiths, Jesus could have washed his hands. What had he done to cause the misery and sin of the race? Why should he leave the peace of his rich soul to face the ingratitude of a wayward and reluctant people? He could have washed his hands of it. Ah, but he could not. He took it on himself. That is the essence of Christ's spirit. He could not wash his hands of us.

Ah, Christ, throughout your life you pleaded for this and, in every picturesque way which story could portray or your own ministry illustrate, taught that this alone makes a good life and the lack of it brings tragedy upon mankind, and lo! in the end you yourself were done to death by a man who merely washed his hands!

—HARRY EMERSON FOSDICK



The Crucifixion

Wisdom of Jesus

Like all the rabbis of the time, Jesus was little inclined toward consecutive reasonings, and clothed his doctrine in concise aphorisms and an expressive form, at times enigmatic and strange. Some of these maxims come from the books of the Old Testament. Others were the thoughts of more modern sages which had reached him, not from learned study, but as oft-repeated proverbs. The synagogue was rich in very happily-expressed sentences, which formed a kind of current proverbial literature. Jesus adopted almost all this oral teaching, but imbued it with a superior spirit.

Jesus did not speak against the Mosaic law, but it is clear that he saw its insufficiency, and allowed it to be seen that he did so. He repeated unceasingly that more must be done than the ancient sages had commanded. He forbade the least harsh word; he prohibited divorce and all swearing; he censured revenge; he condemned usury; he considered voluptuous desire as criminal as adultery; he insisted upon a universal forgiveness of injuries.

A pure worship, a religion without priests and external observances, resting entirely on the feelings of the heart, on the imitation of God, on the direct relation of the conscience with the heavenly Father, was the result of these principles. Jesus never shrank from this bold conclusion, which made him a thorough revolutionist in the very centre of Judaism. Why should there be mediators between man and his Father? As God only sees the heart, of what good are these purifications, these observances relating only to the body? Even tradition, a thing so sacred to the Jews, is nothing compared to sincerity.

He did not affect any external signs of asceticism, contenting himself with praying, or rather meditating, upon the mountains, and in the solitary places, where man has always sought God. He insisted particularly upon the idea that the heavenly Father knows better than we what we need, and that we almost sin against Him in asking Him for this or that particular thing.

Jesus in this only carried out the consequences of the great principles which Judaism had established, but which the official classes of the nation tended more and more to despise. Jesus alone, however, proclaimed these principles in an effective manner. Never has any one been less a priest than Jesus, never a greater enemy of forms which stifle religion under the pretext of protecting it. By this we are all his disciples and his successors; by this he has laid the eternal foundation-stone of true religion; and if religion is essential to humanity, he has by this deserved the Divine rank the world has accorded to him. An absolutely new idea, the idea of a worship founded on purity of heart and on human brotherhood through him entered into the world—an idea so elevated that the Christian Church ought to make it its distinguishing feature, but an idea which, in our days, only few minds are capable of embodying.

—ERNEST RENAN

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

* * *

Thou shalt not tempt the Lord thy God.

* * *

God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

* * *

The sabbath was made for man, and not man for the sabbath.

* * *

And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand.

* * *

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden is light.

* * *

A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

* * *

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

* * *

A prophet is not without honor, save in his own country, and among his own kin, and in his own house.

* * *

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

* * *

Hearken unto me every one of *you*. Hear, and understand: Not that which goeth into the mouth defileth a man. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

* * *

For what shall it profit a man, what is a man advantaged, if he gain the whole world, and lose himself, lose his own soul? or be cast away? Or what shall a man give in exchange for his soul?

* * *

If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence; and it shall remove; and nothing shall be impossible unto you.

* * *

Except ye become as little children, ye shall not enter into the kingdom of heaven.

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me.

* * *

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

* * *

Whosoever committeth sin is the servant of sin.

* * *

No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

* * *

Blessed *are* the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

* * *

Blessed *are* they that hear the word of God, and keep it.

* * *

Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

* * *

Fear not, little flock; for it is your Father's good

pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also.

* * *

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

* * *

Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

* * *

Why callest thou me good? None *is* good, save one, *that is,* God: but if thou wilt enter into life, keep the commandments.

* * *

Children, how hard is it for them that trust in riches to enter into the kingdom of God!

* * *

With men this is impossible; but not with God. The things which are impossible with men are possible with God: for with God all things are possible.

* * *

The last shall be first, and the first last; for many be called, but few chosen.

* * *

All things, whatsoever ye shall ask in prayer, believing, ye shall receive.

* * *

Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

* * *

Render therefore unto Cesar the things which be Cesar's; and unto God the things which be God's.

God is not the God of the dead, but the God of the living.

* * *

The first of all the commandments *is,* The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first and great commandment. And the second *is* like unto it, namely this, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. There is none other commandment greater than these.

* * *

But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

* * *

Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

* * *

He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me.

I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

* * *

In your patience possess ye your souls.

* * *

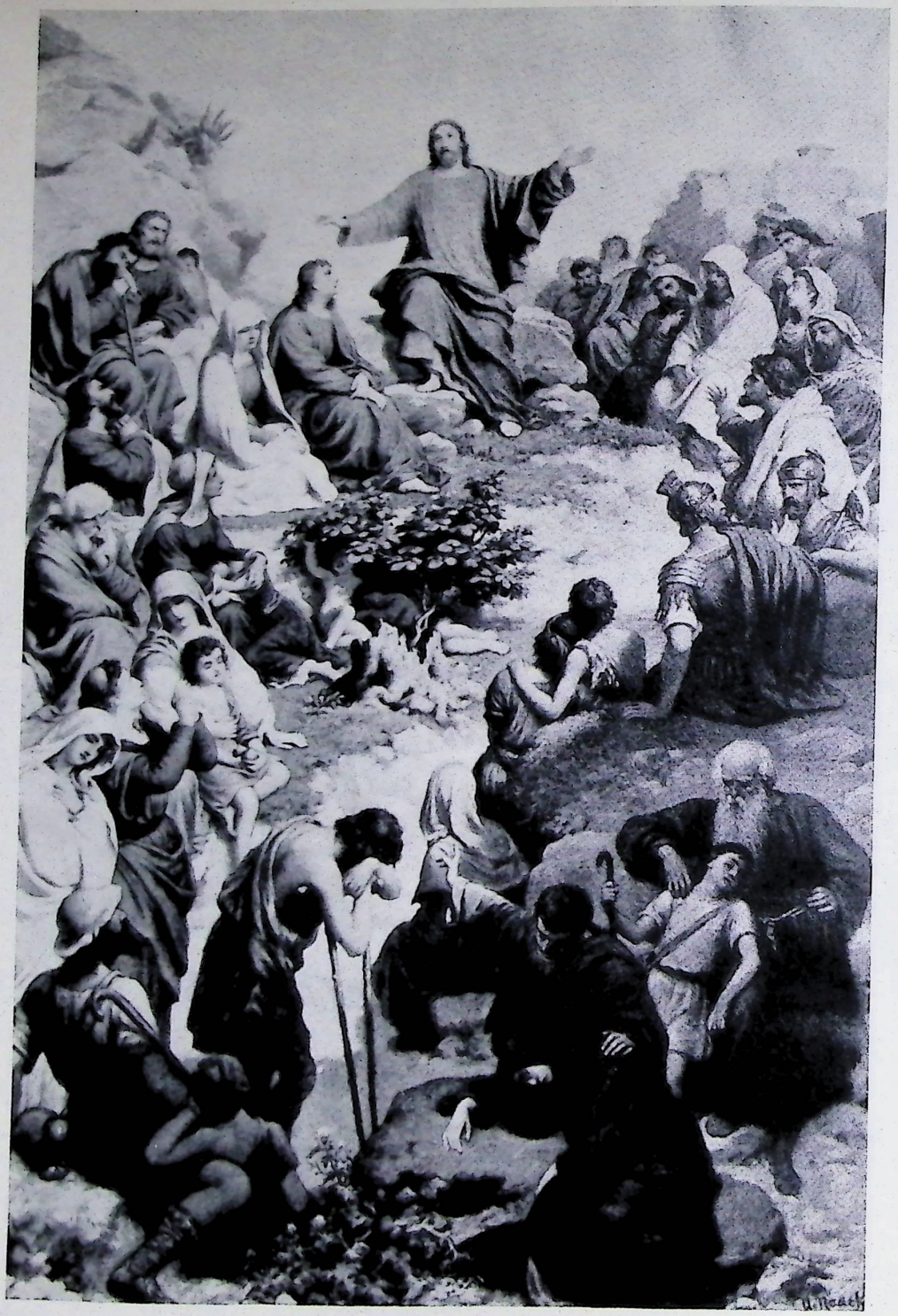
And many false prophets shall rise and deceive many.

* * *

Heaven and earth shall pass away, but my words shall not pass away.

* * *

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all *men* know that ye are my disciples, if ye have love one to another.



Jesus Delivering the Sermon on the Mount

From the SERMON ON THE MOUNT

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.

Blessed *are* they that mourn: for they shall be comforted.

Blessed *are* the meek: for they shall inherit the earth.

Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

Blessed *are* the merciful: for they shall obtain mercy.

Blessed *are* the pure in heart: for they shall see God.

Blessed *are* the peacemakers: for they shall be called the children of God.

Blessed *are* they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill . . .

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment . . .

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you,

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust . . .

When ye pray, use not vain repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil:

For thine is the kingdom, and the power, and the glory, for ever. Amen.

For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses . . .

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? . . .

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again . . .

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened . . .

Therefore all things whatsoever ye would that men should do to you, do ye even so to them . . .

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them . . .

Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

"...and they followed Him"

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

* * *

Let not your heart be troubled, neither let it be afraid.

* * *

Greater love hath no man than this, that a man lay down his life for his friends.

* * *

If the world hate you, ye know that it hated me before *it hated* you.

* * *

Be of good cheer; I have overcome the world.

Abba, Father, all things *are* possible unto thee: not my will, but thine, be done.

* * *

The spirit truly is willing, but the flesh is weak.

* * *

They that take the sword shall perish with the sword.

* * *

My kingdom is not of this world.

* * *

Father, forgive them; for they know not what they do.

* * *

Father, into thy hands I commend my spirit!

The Meaning of the PARABLES

by Ervin Seale

Like the Jewish teachers whose works He studied, Jesus expressed much of His inimitable wisdom in double-edged stories known as parables, which are as applicable to our day as they were to His. Since the form of the parable is now seldom encountered outside the Bible, the following may illuminate the method by which Jesus caught the attention of His listeners and taught them.

A CERTAIN MAN'S BUSINESS was dying. He could see nothing but ruin ahead. One day in his despair, he got into his car and drove out into the country, aimlessly. It was the spring of the year and freshets were running. The river had overflown its banks and had left in the meadows little pools of water in which schools of glittering fish were stranded, unaware of the fate in store for them. The pools of fish caught the man's eye and he stopped his car to examine them more closely. It was sad to think that these bright little fish would die as soon as the pools of water dried up. The man got down on his hands and knees and began digging little ditches whereby the fish could swim back to the main stream. While he was absorbed in this benevolent work for the fish, the thought suddenly occurred to him, "Why, I am God to these fish. Without me they would surely perish. I am their saviour, I am their God." And then came a second great realization to this man. "There must be," he thought, "a greater power and wisdom which is God to me and which will save me from perishing. Of course there is. I will go back." Renewed confidence surged through him, and he did go back, and in time recouped his fortunes.

I have just related to you a modern parable. Let us analyze it for a minute. First of all, it indicates very plainly and very dramatically that a change of the individual mind is the only difference between misery and happiness, success and failure. Whenever a constructive influence enters into a person's mind, that person will see a way out of his trouble and will thenceforth make progress speedily.

In the story just related about the business man, there are two dominant ideas. The first one is the man's kindness toward the fish. The second one is the idea of the providence of a greater wisdom and power working toward man's welfare. The first idea induced the other. A parable is a form of writing that tells a story about common everyday things within the range of every individual's experience, and at the same time draws a subtle analogy between the ordinary facts of the story and the deeper meaning which lies parallel to the facts. Literally, the word parable means, "a comparison." It is from the Latin, *parabola*, which in turn is from the Greek word which means "placing beside, to compare; similitude." Every parable is, therefore, two stories placed side by side, or two meanings thrown beside each other for comparison.

Thus, in every real parable, you have two stories: one is literal; the other is figurative. They lie right alongside each other, and one suggests the other. One is evident and obvious; the other is induced by thinking upon the first.

The Parables of Jesus are the greatest parables in all our literature. They speak of vineyards, stewards, coins, fish, flowers, seeds and sowers—all the basic elements and aspects of life in His time. They are as charming, direct and applicable today as they were nearly two thousand years ago.

All sacred writing has a science to it. The science of the parable is in the technique of creating a two-fold story. If only one of the stories is obvious to the literal-minded reader, therefore, to him there is no great wisdom or instruction in a parable. Solomon compared such a mind to a lame man: "As the legs of a lame man are not equal, so is a parable in the mouth of a fool."

A parable is not the same thing as an allegory, though they are often confused in some people's understanding. A parable deals with real things on two levels. An allegory, on the other hand, deals with real things on one level. The Garden of Eden story, for example, is an allegory. No one, as Origen, the Church Father, points out, has ever seen a tree of life and a tree of the knowledge of good and evil growing in an orchard or on a lawn. There are no such actual trees. These are therefore fictitious trees, from an objective point of view. But this is a way of describing ideas which start as seeds in the mind and then grow up into strong, fixed and established patterns, bearing fruits in attitudes and actions. And hence the expressions "tree of life" and "tree of good and evil" are figures which stand for very real and important things in our psychology and in our living. Bunyan's *Pilgrim's Progress* is a perfect example of an allegory. There was no such actual man as Christian, or actual people called Evangelist, Faithful, Hopeful and Giant Despair. These are types of character and human conduct. They represent qualities, characteristics and patterns of action in all of us. As actual individual people they are fictitious, but as capacities within the human nature and characteristics, they are everlastingly real.

A fable is another form of narrative which may sometimes be confused with the parable, but a fable is different from a parable in this respect: the fable deals with irrational animals and inanimate objects as though they were personalities. The myths speak of flying horses and beings who are half-horse and half-man. Fables tell of wolves that talk, and trees and flowers which can act. The myth teaches divine truths. The fable teaches common sense and virtue. But in each case the myth and the fable use unreal things to speak of real things. The exceptional and outstanding difference between the parable and all other forms of speaking and writing is this: it is dual in its meaning, and both meanings are real and rational. A father who had two sons, one wise and one stupid, is a real and actual situation which we observe every day. But that every person's mind is the father of two distinct kinds of attitudes, two different ways of thinking and feeling and acting, is not always so quickly and clearly observed. The two meanings are parallel and it is this parallelism which constitutes a parable. Upon understanding one side and meditating upon it, our mind opens to perceive the other. The world's greatest teacher of things spiritual used the highest art of the teacher, the parable. For the parable does not fill the mind with descriptive facts, but opens the seeing eye and the hearing ear until the mind is aware of the treasures it already possesses.

(For one of Jesus' Parables, and its interpretation, see next page.)

The Parable of the WEDDING ROBE

And Jesus answered and spake unto them again by parables, and said,

The kingdom of heaven is like unto a certain king, which made a marriage for his son,

And sent forth his servants to call them that were bidden to the wedding: and they would not come.

Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

But they made light of it, and went their ways, one to his farm, another to his merchandise:

And the remnant took his servants, and entreated them spitefully, and slew them.

But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

—MATTHEW 22:1-14

* * * * * *

The kingdom of heaven is like a wedding feast. A great supper is spread where all may eat bread in the kingdom of heaven. The food for the hungry mind is available. The answer to every problem is here. Strength for the weary, hope for the failure, confidence and peace of mind for the distressed and storm-tossed, are laid out in lavish abundance. All human beings are bidden to this feast, and all human beings will some day sit down to table in the kingdom of heaven to eat the food which the great King of Life has provided for them. And the occasion is not mere mealtime but a wedding.

This parable not only presents a fine figure of the individual human mind and the way it works, but also of the mind of man in general. The great feast is spread, but those who are bidden do not come. The truths of life are here. For thousands of years they have been taught. The principles and laws by means of which mankind could live in health and harmony and happiness have been made available. But man spurns them, makes excuses and turns his back on them, and busies himself with every perversion. Those who ought to be at the table consuming the spiritual truths are not there. The philosophy and religion and science of the world are too busy with externals to heed the call to the wedding feast.

Educated in the ways and in the processes of matter and its laws, man generally makes light of the ways and the laws of the spirit. It is usually after much suffering or reverses of some kind that the ordinary man gets truly interested in the spiritual side of life. Many who have been religious all their lives have never gone to the great feast. For the wedding feast does not imply the practice of an external form of religion. The great king sits on his throne within every individual and spreads a feast fit for the gods. He asks only the attention, the consideration, and the interest of your mind about certain great truths of life. He asks this not in the manner of a schoolteacher, bending your mind to study, but in the manner of a gracious host offering you the supreme delights of the table.

Those who are bidden to the feast do not always come, and those faculties of our own mind which should be at the feast tend to turn away. This feast is a wedding banquet at which your mind with its chief desire, goal or purpose, is to be married to the matching mood or the proper emotional support from within. At the wedding feast the mind will be feeding upon the knowledge that there is one power; that the things it formerly feared are therefore no longer tenable; that that one power is thought power, and therefore it, the mind, is endowed with the power to create its own conditions. As the tensions and the fears fall away and are replaced by confidence and faith and good cheer, then the mind is married to what it formerly hoped for, and the hoped for thing takes on the name of action and function.

But there is one guest without a wedding garment in the parable story. Our minds wear spiritual garments just as our bodies wear material clothes. The mind itself is invisible, but we know it through what it does. It sees, it hears, it tastes, it touches, it smells through our senses. It thinks and it reasons; it rejoices and it is sad. The way in which it looks or hears or thinks or feels is its garment. Its many attitudes are the garments which it wears. The mind must have its proper garment to fit the occasion, just as in external, bodily life we do not wear sports clothes to a wedding, or a bathing suit at dinner. A wedding guest at the banquet of the great king in the kingdom of heaven should have on the proper garment, or he doesn't belong there. When you pray you assemble all of the faculties and attitudes of your mind for the purpose of being wedded to something which is at present outside of yourself. It is something that is desirable. It is the beloved, and the desired, but it is not yet one with you either in realization or in function.

Prayer is a whole-souled action. There must be no mental reservations, no unfinished business, in the mind. There must be no unredeemed emotions, such as resentment or ill will or quarrelsomeness. These are wedding guests without garments. They are present but they don't belong. Pretense, subterfuge, insincerity, words without feeling, hope without faith, any one of these may sometimes creep into the prayer process of the best of persons. When you find him at your wedding feast deal vigorously, quickly and ruthlessly with him. For the kingdom of heaven is like the man in this story. He said: "Bind him hand and foot . . . and cast him out into outer darkness." That is, immobilize him immediately. Prevent him from handling anything with his hands at the banquet hall, and prevent his feet from moving, and throw him into the forgetfulness of mind. ◆

—ERVIN SEALE

Jesus IN THE HEARTS AND MINDS OF Great Men

A great man, in the ordinary and proper meaning of the word, is one whose life has changed the current of human history in some important and lasting manner. The thinking of mankind has been definitely and permanently altered by the philosopher Plato. Our treasures of beauty have been enriched by Michelangelo. The map of Europe was permanently altered by Napoleon. The world is forever different because of great men; they make it different.

Whether we measure Jesus by his actual achievements in shaping the course of subsequent history or by the supreme genius of his spiritual discoveries or by his own supreme test of personal character, he stands out in the history of the race as the greatest man who has ever lived. And his influence upon the course of history has been not in the realm of art or science or of military or political leadership but in the effect of his personal character upon the moral and spiritual progress of the race.

There are other men in the history of the race whose greatness of character and whose moral leadership have placed them among the truly great. Yet when we compare the greatest of them with Jesus of Nazareth, we find he only shines the brighter by comparison.

Few men have achieved more for the spiritual life of man than Moses, the founder of the Hebrew faith of Jehovah. His career and character are so wrapped in legend that it is difficult to disentangle fact from fancy and see him as he really was. But the glory of his great achievement, not only of delivering his people from slavery but also of leading them into their solemn covenant to worship and serve Jehovah, places him among the leaders and saviors of the race. Yet if we may take as the symbol of his achievement the Law of the Ten Commandments and compare them with the message of Jesus, how infinitely deeper and more exacting on the one hand, yet winning and empowering on the other, is the contribution of Christ! "The law came by Moses; but grace and truth came by Jesus Christ."

The greatest of the spiritual leaders of Greece was Plato, who has perhaps done more to mould the spiritual life of man than any other pagan of antiquity. Plato taught men to see beyond the transient and the material, to set their eyes upon spiritual goals, and to find their highest life in communion with the divine. But Plato falls far short of Jesus in his appreciation of the human soul. To Plato the ideal man is the philosopher, who spends his life in contemplation of the true, the beautiful, and the good. But the mass of men are not philosophers; the demands of life leave most of us with little time for quiet and sustained contemplation; and Plato has no help to offer such. They are inferior and the great philosopher despises them. There is no such conception here as we find in Jesus, of a universal Father, and a family of God that recognizes all as brothers, from the least to the greatest.

Of all the spiritual leaders of mankind, Gautama Buddha can perhaps best bear comparison with Jesus. Like Jesus he lived and taught a nobler faith in protest against the hollow piety and formal ecclesiasticism of his time. Like Jesus he demanded that the religious life be something deeper than ritual observances. Like Jesus, he would have men themselves do deeds of mercy for the alleviation of suffering.

Jesus embodied in his character and career the simplest and the most sublime, the humblest and the most heroic, the noblest and the most perfect pattern of the spiritual life that men have ever known. And this perfect character is no mere formal pattern but a living force, a radiant, contagious personality whose spirit flows out into the lives of those who attach themselves to him like living water from an endless spring. From this dynamic center has continued to flow through nineteen centuries a stream of vitalizing energy that has quickened and set in motion the spiritual life of the world. The beauty of his life has set free in men the noblest creations of art and music. The unselfishness of his character has inspired our finest public service and philanthropy. The profoundness of his insight has quickened all our search for truth. The loftiness of his spiritual vision has carried us above the sordidness of earthly satisfactions. The perfectness of his love has shamed us with its purity and wooed us with its gentleness from stained lives to holiness of heart. —WALTER BELL DENNY

No other fame can be compared with that of Jesus. He has a place in the human heart that no one who ever lived has in any measure rivaled. No name is pronounced with a tone of such love and veneration. All other laurels wither before his. His are ever kept fresh with tears of gratitude.
—WILLIAM ELLERY CHANNING

JESUS OF NAZARETH has undoubtedly influenced more people than any person in history. Some of these distinguished men like St. Augustine, Amiel and Tolstoy, have poured out their debt to Him in intimate confessions. Some have preserved in devotional collections—one thinks of Thomas à Kempis' *Imitation of Christ* and Pascal's *Pensées*—their response to the personality and teachings of Jesus. Emerson, Carlyle, Ruskin, Mill, Toynbee, Shaw and countless others have found illustrations in His life and work to support their criticism of society. Still others—Goethe, Jefferson, Gladstone, Van Gogh, Brahms, to mention a few—have quietly expressed in letters and conversations their tribute to the Nazarene. And musicians, poets, novelists, and dramatists have found in Him an inexhaustible source of inspiration for imaginative interpretations of the most stirring episode of all time.

It is not surprising that these men, many of whom differed strikingly from each other in temperament, interests, and religion, emphasized different qualities in Jesus; often they simply identified their own ideals with Him and found what they sought. Far more remarkable is the fact that despite these differences they frequently match each other in the intensity of their veneration of Jesus. No other person has ever been so thoroughly idealized for so long by such superior minds.

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NAPOLEON BONAPARTE

You are amazed at the conquests of Alexander. But here is a conqueror who appropriates to his own advantage, who incorporates with himself not a nation but the human race. Alexander, Caesar, Charlemagne and myself founded empires; but upon what did we rest the creations of our genius? Upon *force*. Jesus alone founded his empire upon love; and at this hour millions of men would die for him.

FEODOR DOSTOYEVSKY

I believe there is nothing lovelier, deeper, more sympathetic and more perfect than Jesus; I say to myself with jealous love that not only is there no one else like Him, but that there could be no one. I would say even more. If any one could prove to me that Christ is outside the truth, and if the truth really did exclude Christ, I should prefer to stay with Christ and not with truth. There is in the world only one figure of absolute beauty: Christ. That infinitely lovely figure is as a matter of course an infinite marvel.

THOMAS A KEMPIS

All the glory and beauty of Jesus are manifested within, and there he delights to dwell; his visits are frequent, his condescension amazing, his conversations sweet, his comforts refreshing; and the peace that he brings passeth all understanding.

JOHANN WOLFGANG VON GOETHE

I look upon all the four Gospels as thoroughly genuine, for there is in them the reflection of a greatness which emanated from the person of Jesus, and which was as divine a kind as ever was seen upon earth. I bow before him as the divine manifestation of the highest principle of morality. Let mental culture go on advancing, let the natural sciences go on gaining in depth and breadth and the human mind expand as it may, it will never go beyond the elevation and moral culture of Christianity, as it glistens and shines forth in the Gospel. As soon as the pure doctrine and love of Christ are comprehended in their true nature and have become a vital principle we shall feel ourselves as human beings, great and free, and not attach especial importance to a degree more or less in the outward forms of religion. Besides, we shall all gradually advance from a Christianity of words and faith to a Christianity of feeling and action.

WILLIAM E. GLADSTONE

All that I think, all that I hope, all that I write, all that I live for, is based upon the divinity of Jesus, the central joy of my poor, wayward life.

THOMAS JEFFERSON

To the corruptions of Christianity I am, indeed, opposed; but not to the genuine precepts of Jesus himself. I am a Christian, in the only sense in which he wished any one to be; sincerely attached to his doctrines, in preference to all others. I hold the precepts of Jesus, as delivered by Himself, to be the most pure, benevolent, and sublime which have ever been preached to man.

TOYOHIKO KAGAWA

The world progresses. Christ died two thousand years ago, but still his work is not complete. We must still fill up what is lacking in his work. We must share in redeeming the ever recurring sin of man. We must become like Christ. By experiencing the love of Christ ourselves, and bearing his cross together, we must further the progress of the world.

ST. AUGUSTINE

How deeply and greatly moved did I weep with the sweet hymns and canticles of my Jesus! Their voices pierced my ears and the truth distilled into my heart and desires filled it with the ardour of piety and the tears trickled down my cheeks and I was happy.

PHILLIPS BROOKS

No eyes ever saw more distinctly than his eyes saw the peril of human life. He read it in every human face. He had learned it in the temptation in the wilderness. Only because he was God and knew the evil to be weaker than the good, he always kept the hope behind and within the danger. Because man

had in him the power to be this dreadful thing, therefore he also had in him the power to be this splendid thing. I know that, if we had been in Jerusalem, and had met the blessed Savior in the street, we should have read all this in his features; the fear and hope together, the hope intensified by the fear, but always conquering it and making him eager to call every human creature with the invitation of the divine love, whose might he knew.

RALPH WALDO EMERSON

Jesus belonged to the true race of prophets. He saw with open eye the mystery of the soul. Drawn by its severe harmony, ravished with its beauty, he lived in it, and had his being there. Alone in all history he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his World. Thus is he, as I think, the only soul in history who has appreciated the worth of man.

WILLIAM BLAKE

Tho' I have been very unhappy, I am so no longer. I am again Emerged into the light of day; I still & shall to Eternity Embrace Christianity and Adore him who is the Express image of God. I have Conquered, and shall go on Conquering. Nothing can withstand the fury of my Course among the Stars of God & in the Abysses of the Accuser. My Enthusiasm is still what it was, only Enlarged and confirmed.

MOHANDAS K. GANDHI

For many years I have regarded Jesus as one among the mighty teachers that the world has had, and I say this in all humility. Of course, Christians claim a higher place for Jesus than I, as a non-Christian and Hindu, am able to feel. Yet Jesus occupies in my heart the place of one of the great teachers who have made a considerable influence in my life.

GIUSEPPE GARIBALDI

I love and venerate the religion of Jesus, because Jesus came into the world to deliver humanity from slavery, for which God had not created it.

JOHN RUSKIN

Obey the word of Christ in its simplicity, in wholeness of purpose and serenity of sacrifice and truly you shall receive sevenfold into your bosom in this present life and in the world to come life everlasting. All your knowledge will become to you clear and sure, all your footsteps safe, in the present brightness of domestic life you will foretaste the joy of Paradise, and to your children's children bequeath not only noble fame but endless virtue.

JOHANNES BRAHMS

The powers from which all truly great composers like Mozart, Schubert, Bach and Beethoven drew their inspirations is the same power that enabled Jesus to work His miracles. We call it God, Omnipotence, Divinity, the Creator, etc. It is the power that created our earth and the whole universe, and that great God-intoxicated Nazarene taught us that we can appropriate it for our own upbuilding right here and now and also earn Eternal Life. Jesus Himself is very explicit about this, in saying, "Ask and it shall be given you, seek and ye shall find; knock and it shall be opened unto you." There would not be so much good music paper wasted in fruitless attempts to compose if those great precepts were better understood. When I compose I always feel that I am appropriating that same spirit to which Jesus so often referred.

STEPHEN WISE

Jesus was not humanly divine, but he was divinely human; not divinely humanized but a Godward-bent human soul. It is no mean joy and no ignoble pride in us of the House of Israel to recognize, to honor and to cherish among our brothers—Jesus the Jew.

CHARLES DICKENS

I now most solemnly impress upon you the truth and beauty of the Christian religion as it came from Christ himself, and the impossibility of going far wrong if you humbly but heartily respect it.

ROBERT INGERSOLL

For the man Jesus who loved his fellow men and believed in the Infinite Father, who would shield the innocent and protect the just; for the martyr who expected to be rescued from the cruel cross, and who at last, finding that his hope was dust, cried out in the gathering gloom, "My God, My God, why hast thou forsaken me?"—for that great and suffering man I have the highest admiration and respect. Had I lived in his day I would have been his friend. His life is worth its example—its moral force, its heroism of benevolence. For Jesus I have infinite respect and love.

HENRI FREDERIC AMIEL

A ray of heavenly light traversing human life, the message of Jesus has been broken into a thousand rainbow colors, and carried in a thousand directions. It is the historical task of Christianity to assume with every succeeding age a fresh metamorphosis, and to be forever spiritualizing more and more her understanding of the Christ and of salvation.

ALFRED NORTH WHITEHEAD

The life of Christ has the decisiveness of a supreme ideal, and that is why the history of the world divides at this point of time.

RICHARD WAGNER

The founder of the Christian religion was not wise; He was divine. To believe in Him is to imitate Him and to seek union with Him.

VICTOR HUGO

To combat Pharisaism, to unmask imposture, to overturn tyrannies, usurpations, prejudices, falsehoods, superstitions—to demolish the temple in order to rebuild it—that is to say, to substitute the true for the false, attack the fierce magistracy, the sanguinary priesthood; to scourge the money-changers from the sanctuary; to reclaim the heritage of the disinherited; to protect the weak, poor, suffering, and crushed; to combat for the persecuted and oppressed—such was the war of Jesus.

VINCENT VAN GOGH

To think of Jesus in all places and circumstances, that is a good thing. I yearn toward the Bible. I read it daily, but I should like to know it by heart, to study thoroughly and lovingly all those old stories, and especially to find out what is known about Christ.

MARTIN LUTHER

In his life Christ is an example, showing us how to live; in his death he is a sacrifice, satisfying for our sins; in his resurrection, a conqueror; in his ascension, a king; in his intercession, a high priest.

OSCAR WILDE

There is still something to me almost incredible in the idea of a young Galilean peasant imagining that he could bear on his own shoulders the burden of the entire world; all that had already been done and suffered, and all that was yet to be done and suffered; the sins of Nero, of Caesar Borgia, of Alexander VI, and of him who was Emperor of Rome and Priest of the Sun: the sufferings of those whose names are legion and whose dwelling is among the tombs: oppressed nationalities, factory children, thieves, people in prison, outcasts, those who are dumb under oppressions and those whose silence is heard only of God; and not merely imagining this but actually achieving it, so that at the present moment all who come in contact with his personality, even though they may neither bow to his altar nor kneel before his priest, in some way find that the ugliness of their sin is taken away and the beauty of their sorrow revealed to them.

GEORGE BERNARD SHAW

I am no more a Christian than Pilate was, or you, gentle reader; and yet, like Pilate, I greatly prefer Jesus to Annas or Caiaphas; and I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will, if he had undertaken the work of a practical statesman.

JOHN STUART MILL

About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which, if we abandon the idle expectation of finding scientific precision where something very different was aimed at, must place the Prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor, even now, would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life.

DAVID LIVINGSTONE

I will place no value on anything that I have or possess except in relation to the kingdom of Christ. If anything I have will advance that kingdom it shall be given or kept, as by giving or keeping it I shall best promote the glory of Him to whom I owe all my hopes both for time and eternity.

SAMUEL JOHNSON

To bring life and immortality to light; to give such proofs of our future existence as may influence the most narrow mind and fill the most capacious intellect; to open prospects beyond the grave, in which the thought may expatiate without obstructions; and to supply a refuge and a support to the mind amidst all the miseries of decaying nature, is the peculiar excellence of the gospel of Christ.

THOMAS CARLYLE

I am only a poor man, but I can say in serious truth that I would give one-third of what I possess for a veritable contemporaneous representation of Jesus. Had these carvers of marble chiseled a faithful statue of the Son of man, as he called himself, and shown us what manner of man he was like, what his height, what his build and what the features of his sorrow-marked face were, I, for one, would have thanked the sculptor with all the gratitude of my heart for that portrait as the most precious heirloom of the ages.

ARNOLD J. TOYNBEE

And now, as we stand and gaze with our eyes fixed upon the farther shore, a single figure rises from the flood and straightway fills the whole horizon. There is the Savior; "and the pleasures of the Lord shall prosper in his hand; he shall see of the travail of his soul and shall be satisfied."

BLAISE PASCAL

Jesus, without worldly riches, without the exterior productions of science, was infinitely great in His sublime order of holiness. He neither published inventions nor possessed kingdoms; but He was humble, patient, pure before God, terrible to evil spirits, and without spot of sin. Oh, with what illustrious pomp, with what transcendent magnificence did He come attended, to such as beheld with the eyes of the heart, and with those faculties which are the judges and discerners of true wisdom!

LEO TOLSTOY

I have lived in the world fifty-five years, and after the fourteen or fifteen years of my childhood for thirty-five years of my life I was, in the proper acceptation of the word, a nihilist,—not a socialist and revolutionist, as is generally understood by that word, but a nihilist in the sense of one who believed in nothing. Five years ago I came to believe in the doctrine of Christ, and my whole life underwent a sudden transformation. What I had once wished for I wished for no longer. What had once appeared to me good now became evil, and the evil of the past I beheld as good. All this resulted from the fact that I understood the doctrine of Christ in a different way from that in which I had understood it before.

Like the thief on the cross, I believed in the doctrine of Christ, and was saved. This is not a vain comparison, but a most accurate expression of my spiritual condition of horror and despair in the presence of life and death, in which I found myself formerly, and of that condition of happiness and peace in which I find myself now.

The Baptism of Christ
(mosaic of the fifth century)

Jesus
AS INTERPRETED BY
Master Painters

The Blessing Christ (mosaic of the twelfth century)

PROBABLY NO OTHER FIGURE in the history of Western art is as important as Jesus. In almost every artistic epoch, Jesus and incidents in His life have been leading subjects for the greatest artists of the Western World.

An authentic description of Jesus' physical appearance is unknown. The New Testament contains none, and since the Jewish religion forbade all images it is likely that no pictures or statues of Him were made during His lifetime. The conventional representation of Jesus in art is based on tradition, imagination, piety, and to a certain degree on a document, now in the Vatican Library, known as the Letter of Lentulus. This letter, which first appeared in the 15th century and is now generally considered a forgery, purported to be a communication addressed to the Roman Senate by Publius Lentulus, "President of the People of Jerusalem," Roman pro-consul at the time of Tiberius and predecessor of Pilate in Judea. The letter reads:

"A singularly virtuous man has arisen and lives among us; those who accompany him call him the Son of God. He heals the sick and raises the dead. He is tall and attracts all eyes. His face inspires both love and fear. His hair is long and blond, smooth down to the ears; from the ears to the shoulders it is slightly crinkly and curly: parted in the middle, it falls to either side in the fashion of the Nazarenes. The cheeks are quite pale, the nose and mouth well formed; the short beard is full, worn divided, and like the hair is the color of a ripe nut. His glance is full of wisdom and candor. His blue eyes are sometimes lighted by sudden flashes. This man, usually gentle in speech, becomes fierce when he reprimands. Yet even then there emanates from him a serene self-possession. No one has seen him laugh, but many have seen him weep. His tone of voice is grave, reserved and modest. He is as beautiful as a man can be."

The primitive Christians shrank altogether from any direct portrayal of the human Jesus; they pictured Him only symbolically (the Fish, the Vine, later the Cross, etc.). He was next represented indirectly, and even by pagan analogies (the youthful Orpheus bending the listening trees and charming the savage lions with his lyre; the winged Psyche; Hercules feeding the dragon with poppy seed, etc.). He was then set forth historico-symbolically by Old Testament types such as Moses striking the Rock (Jesus giving the Living Water); Jonah (the Resurrection); Daniel in the Lions' Den (the victory of Innocence or the Resurrection). Then He was pictured allusively, by reference to New Testament parables (a figure representing the Good or Fair Shepherd). Then ideally, by conventional figures, which stood immediately for Jesus, but with no attempt to indicate His absolute semblance. It should be understood that these forms of representation were not rigidly confined to particular epochs, but rather at times overlapped one another. It was only after several centuries that artists began to paint Him directly, though with extreme reserve and reverence.

By the eighth century—but not heartily or unanimously till then—the Church had learned to accept the view argued by St. John of Damascus: "Since He who, being in the form of God, is, by the excellence of His nature exempt from quantity, quality, and magnitude, yet took upon Him the form of a servant, and put on the fashion of a body, contracting Himself to quantity and quality; therefore represent Him in pictures, and set Him forth to be gazed on openly, who *willed* to be gazed upon. Paint His humiliation, His nativity, His baptism, His transfiguration, His Agonies which ransomed us, the Miracles which, though wrought by His fleshly ministry, proved His divine power and nature, His sepulture, His resurrection, His ascension—paint all these things in colour as well as in speech, in pictures as well as in books."

It is not, however, until the days of the Renaissance that we find anything approaching an entirely realistic picture of Jesus.

There is, of course, a wealth of great paintings dealing with Jesus, ranging from early Christianity to the present time. However, the editors have arbitrarily chosen to begin their selection with Giotto for the following reasons: There is very little debate as to the general nature of the reform effected by the genius of Giotto. He was the great humanizer of painting; it is his glory to have been the first among his countrymen to breathe life into wall-pictures and altar-pieces, and to quicken the dead conventionalism of inherited practice with the fire of natural action and natural feeling. In him the abstract formalism of the East and the unfolding spirit of freedom of the West met.

Giotto's humanistic innovations, when contrasted with the rigidity of earlier stylization, make his works epochal. He introduces believable, persuasive human beings as protagonists—not yet strongly individualized, not anatomically impressive, but observed from life rather than copied from traditional approximations.

When the Middle Ages came to a close, Giotto was laying the foundation upon which the artistic progress of the Renaissance was afterwards securely based. In his work is the first monumental expression of European painting. He vindicated the right of modern Europe to think, feel, and judge for herself.

—JEROME STRASSBERG

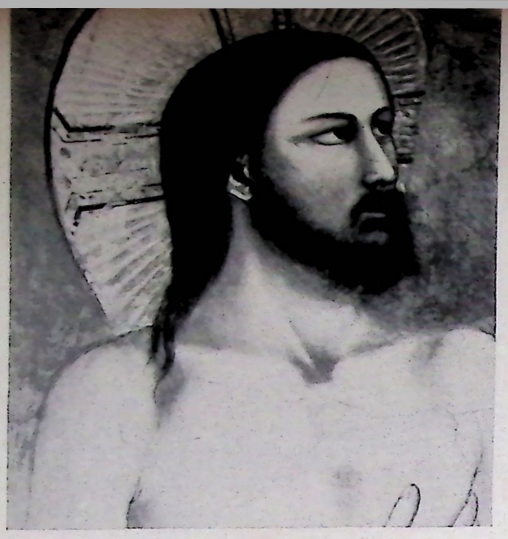
The Nativity of Jesus (detail)

GIOTTO

(1267?-1337)

Giotto was born at Vespignano in the Mugello, a few miles north of Florence. According to an unauthenticated story, Giotto, after showing his disposition for art at an early age, was apprenticed to the great artist Cimabue. Supposedly, it was under Cimabue's tuition that he took his first steps in the art in which he was afterwards to be the great emancipator and renovator. In its choice of subjects, his art is entirely subservient to the religious spirit of the age in which he lived. In some particulars his painting has never been surpassed in mastery of expressive line and of harmonious decorative tint, in the massing and scattering of groups, and in the direct and vital gestures of the figures. Giotto was from the first a kind of popular hero—celebrated by the poet Petrarch and by the historian Villani, and made the subject of tales and anecdotes by Boccaccio and Franco Sacchetti.

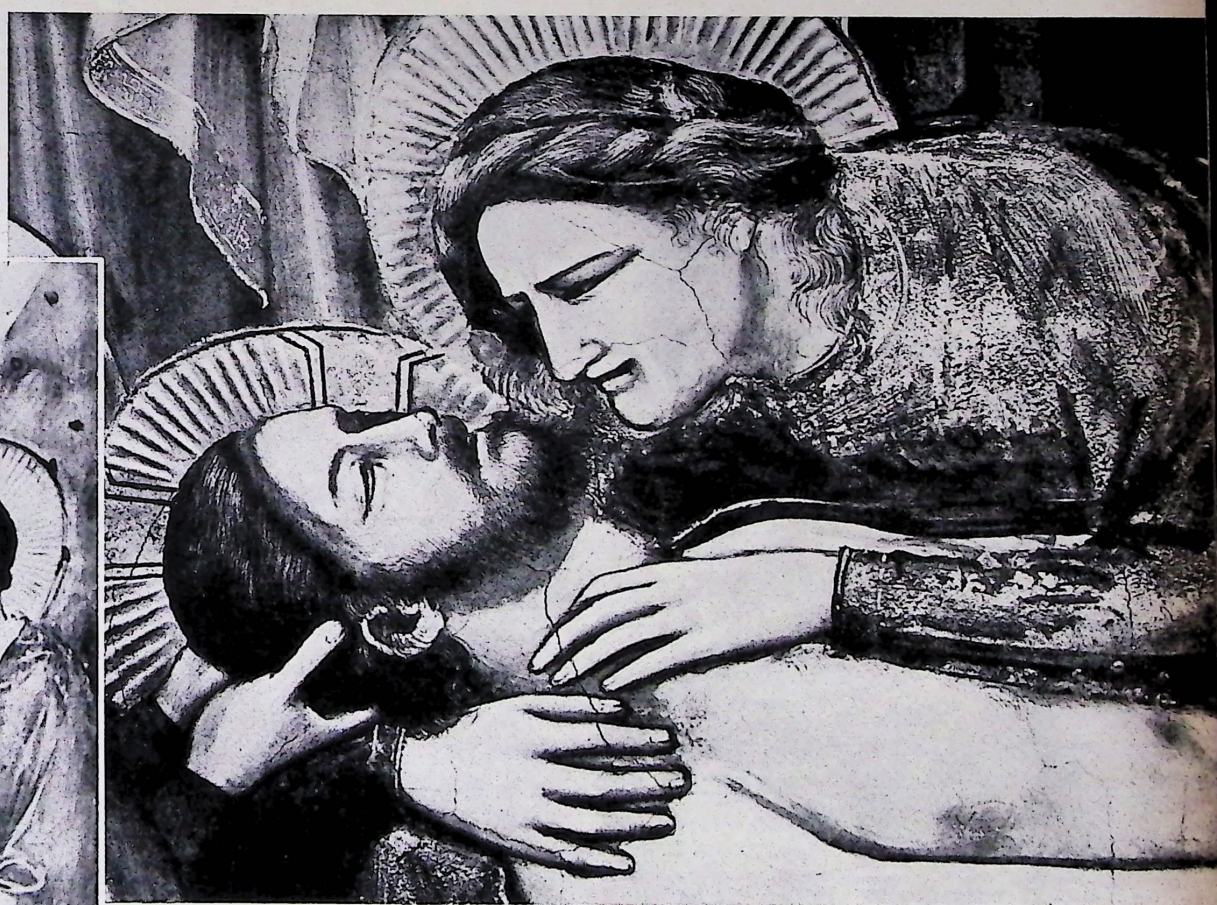
The Adoration of the Magi



The Baptism of Christ (detail)

Christ Before Caiaphas (detail)

The Entombment

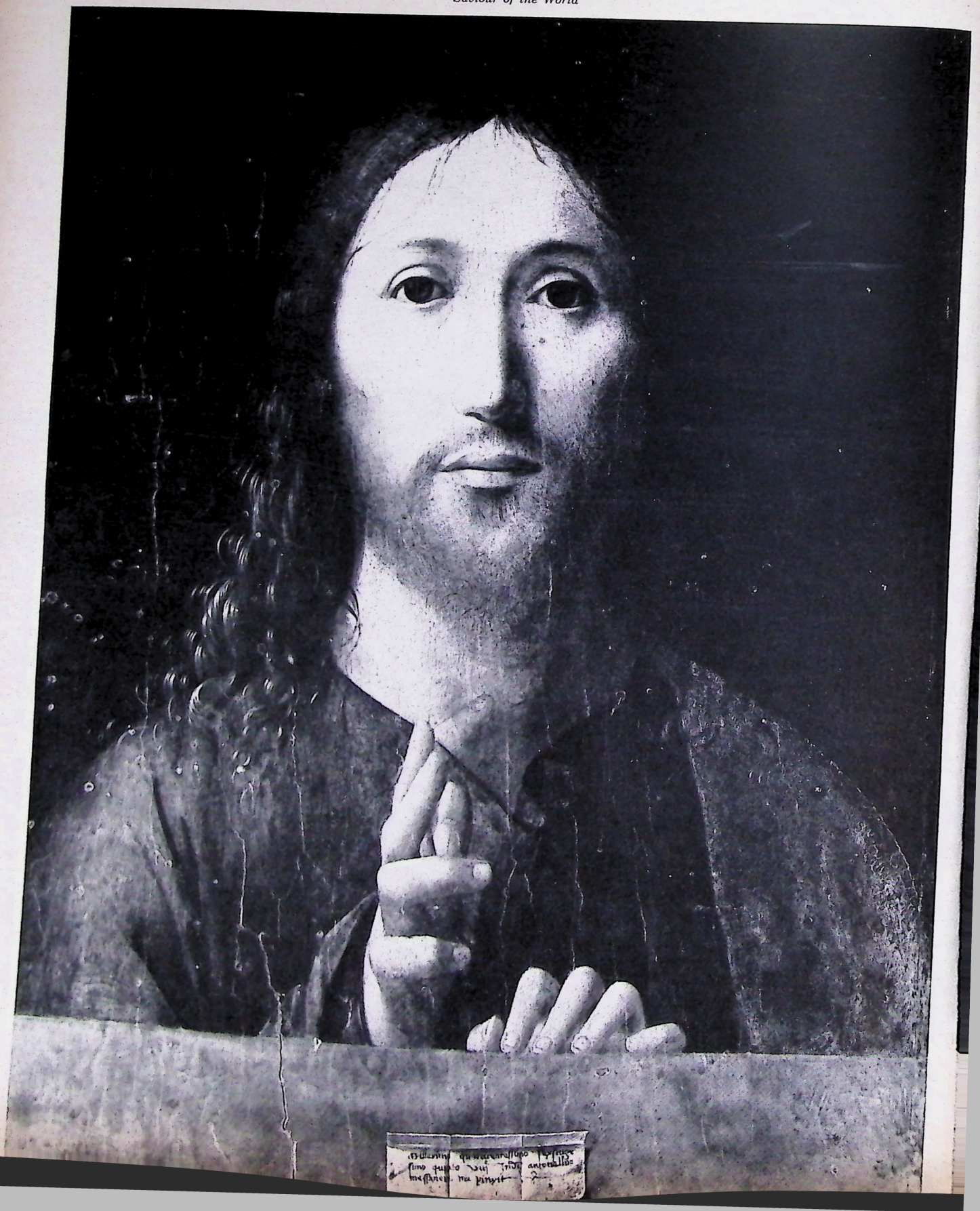


The Entombment (detail)

ANTONELLO
(1430?-1479)

Antonello was born in Messina, Sicily. Supposedly, he spent some time in the Netherlands studying the methods of the disciples of Jan van Eyck and brought back with him to Italy the Flemish technique of adding transparent glazes in oil over the tempera in order to enhance the intensity of the colors. His style is remarkable for its union—not always successful—of Italian simplicity with Flemish love of detail. What was new in his painting was the treatment of nuances, the modifications of color caused by light and the textures of objects. Antonello was also indebted to the Flemish painters for a certain intimacy of expression.

Saviour of the World



BELLINI

(1430?-1516)

The Bellini family of Venice filled a great place in the history of the Venetian school of painting in the 15th and the 16th centuries. Giovanni is generally assumed to have been the second son of Jacopo, himself an important artist. Giovanni Bellini was, above all, a poet, and a Christian poet—indeed one of the greatest of the Renaissance. He seems to feel an irresistible urge, that springs from his very soul, to call in the Virgin, the Saints, or the Angels to console Jesus. The grandeur of his draughtsmanship gives his Madonnas an almost unique magnanimity; but she of herself expresses only the utmost love of which humanity is capable. Gradually Bellini, whose earlier works were executed in tempera alone, threw off the last restraints of the 15th century manner and acquired a complete mastery of the new oil technique, introduced in Venice by Antonello da Messina. Soon, with the new technique, he learned the secrets of the perfect fusion of colors and atmospheric gradation of tones. The old intensity of pathetic and devout feeling slowly fades away and gives place to a noble, if more worldly, serenity and charm. Until the close of his long life Bellini held his place in the forefront of Venetian art. He saw his influence propagated by a host of pupils, among them Giorgione, whom he outlived by five years, and Titian.

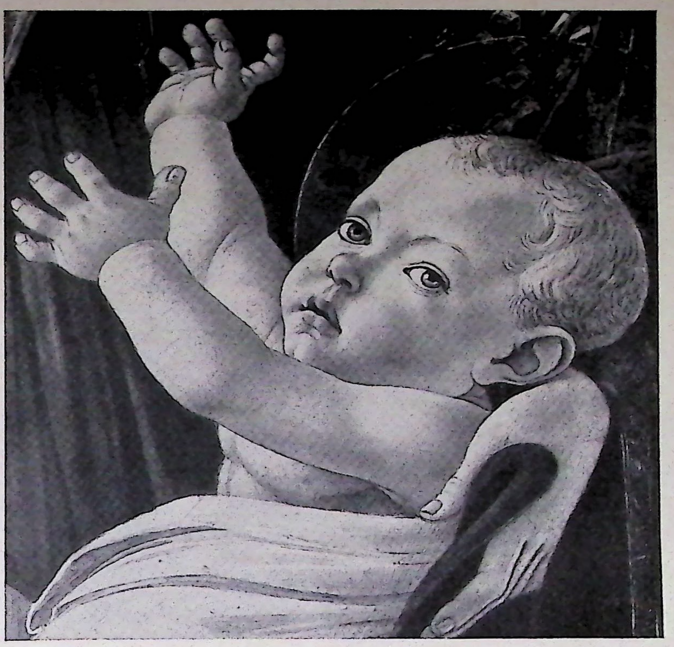
Heads of the Virgin and of Christ (detail from The Pieta with St. John)

BOTTICELLI

(1444-1510)

Nativity (detail)

A Florentine, properly named Alessandro di Mariano dei Filipepi, he derived the surname Botticelli from his eldest brother. Having shown an irrepressible bent toward painting, he was apprenticed in 1458-59 to Fra Filippo Lippi, in whose workshop he apparently remained as an assistant until 1467. Botticelli's deep religious feeling, affected as it was by the tragic death of Savonarola, the iniquities of those in high places, and the catastrophic period into which Italy had entered, developed an almost morbid intensity. The suavity with which he treated religious themes in his early work gave place more and more to an extreme emotionalism of line, color and composition. The total sincerity of Botticelli's art where his deeper feelings are involved makes him one of the most appealing figures of the 15th century, which spiritually ended with him.



The Child Christ
(detail from The Madonna Enthroned with Two Saints John)

Pieta

MICHELANGELO

(1475-1564)

Michelangelo Buonarroti was the most famous of the great Florentine artists of the Renaissance. Though Michelangelo's earliest studies were directed towards painting, he was by nature and predilection much more inclined to sculpture. Painting, he always averred, was not his business. However, destiny ruled that his paintings on the ceiling of the Sistine Chapel in the Vatican remain his greatest glory. The subject matter of Michelangelo's world is primarily religious. But his treatment of the subjects represents a radical departure from canonical observances. The wonders of nature leave him unmoved. He wished to reduce the world to a single factor into which he could translate all his thoughts and feelings. His one instrument is the human body, preferably the nude, and he uses it to express his moods, his mental habits, and various shades and depths of emotion. His images, painted or sculptured, become living, breathing forms bursting with emotional tension. His paintings in the Sistine Chapel constitute perhaps the greatest single-handed work of art that man has ever produced.

The conception, containing 343 figures, is as audacious in the range of its subject matter as in its organization. Not only is the creation and history of man in the Christian interpretation shown, but also the ancient prophets, Greek as well as Hebrew, who foretold Christ's world, and a host of supporting personages from legend and imagination. Greater plastic mastery is not to be found in the whole range of painting. Never has the human body been so sublimely utilized, so woven into poems epic and heroic. The movements of the figures are provoked, not by events, but by states of mind; they are a silent dialogue between the human soul and its destiny.

Head of the Child (detail from The Holy Family)

The Holy Family

The Last Judgment

Christ and the Holy Virgin (detail from The Last Judgment)

Twenty-one years after the completion of the Sistine ceiling, a period during which the artist did no painting, Michelangelo painted the immense mural for the rear wall of the chapel, above the altar. For seven more years he labored, and in 1541 *The Last Judgment* was unveiled. Unlike the ceiling decorations *The Last Judgment* is laid out as one picture; but the surface is so vast—43 x 54 feet—that ordinarily appreciation is diverted to one part. Stirred by the corruption and degradation of life around him, he fixed a conception of the Final Judgment of man which is medieval in its uncompromising rectitude and somberness. The Herculean Christ, in the detail at the right, remains one of the great paintings of the world.

IONAS

TINTORETTO

(1518-1594)

One of the greatest painters of the Venetian School, Jacopo Robusti acquired the nickname Tintoretto because his father was a dyer, or *tintore*. In or about 1539 Tintoretto was apprenticed to Titian. For reasons which are not clear, he left after spending only ten days in Titian's house. In Tintoretto we find a heavy emphasis laid on colors in the manner of Titian, combined with the vigorous delineation of forms characteristic of Michelangelo. It is said that Tintoretto nailed upon his workshop door the sign "Michelangelo's drawing, Titian's color." One might be led to read into Tintoretto's works the expression of some strong religious emotion experienced by the artist. But there was nothing of the mystic in Tintoretto's personality; he was too much in love with life, perhaps, or too proud. Ruskin said of him that he forgot himself to the point of seeming pious, but in fact he practiced the method of Titian: a complete subordination of the religious subject to decoration and the portrait. Unlike Michelangelo's, Tintoretto's art is a glorification of light as that which imparts to bodies their most intense life. And Tintoretto's great discovery was a special kind of light which, in its interplay with shadow, sometimes disintegrates form and sometimes, in stressing the full value of bodies, builds it up. Movements, whether fast or slow, are continuous and their undulations are adjusted to the illustrative or dramatic aims of the composition. In Tintoretto are found certain formal effects paralleled only by El Greco.

Christ at the Sea of Galilee

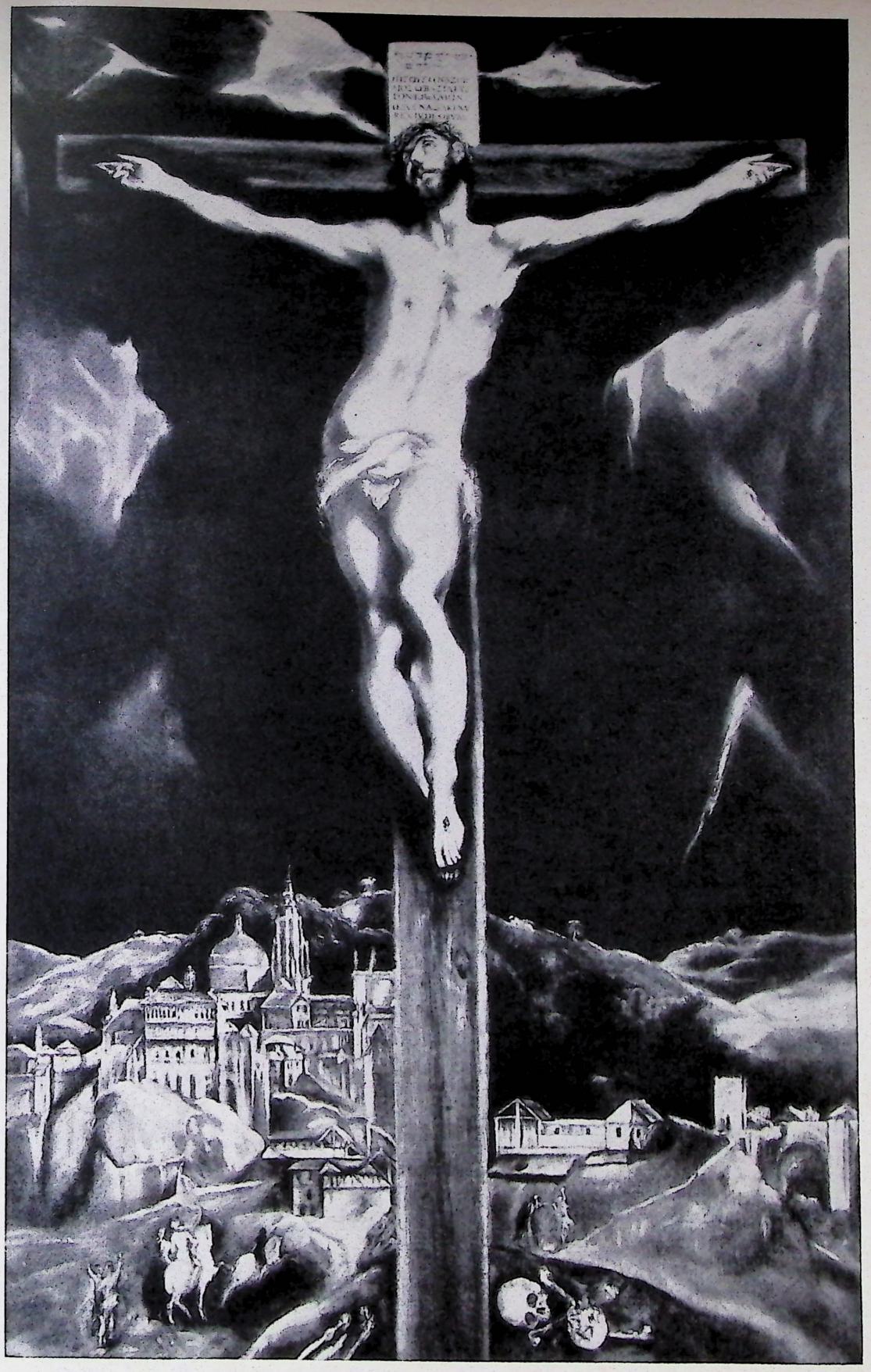
The Road to Calvary

EL GRECO

(c. 1542-1614)

El Greco was born in Candia, Crete, where Byzantine art had survived in its purest expression. Domenikos Theotokopoulos acquired the nickname El Greco (the Greek) upon settling in Spain after a stay in Italy. Though supposedly a pupil of Titian, he was influenced by Tintoretto and the Bassanos, and while in Rome studied Michelangelo. Starting from premises in part supplied by Tintoretto, El Greco was to transpose them onto another level and, with a sensibility quite alien to the Italian creative artists of this period, to succeed in giving mysticism one of the loftiest expressions ever known. Breathing the fervent religiosity of 16th century Spain, he devoted his art to the service of the Church. In El Greco color and form are used as a means of emphasizing dramatic expression, with a result that to many is exaggeration and distortion. The figures are elongated, the limbs twisted, and strange streaks of light flash across the picture. No one else has so overlaid his subject-matter and inner design with so rich a play of moving rhythmic forms, with so fiery an orchestration of visual elements. His distortions and the departure from camera truth are not only for rhythmic and sensuous effect but also for the truthful revelation of character. The image of Christ shows forth like an apparition, though still preserving an essentially human form in order to glorify the magnitude of His moral and physical suffering. The paintings of El Greco are filled with restless religious strife, tumult, agony and mystic absorption.

The Holy Family



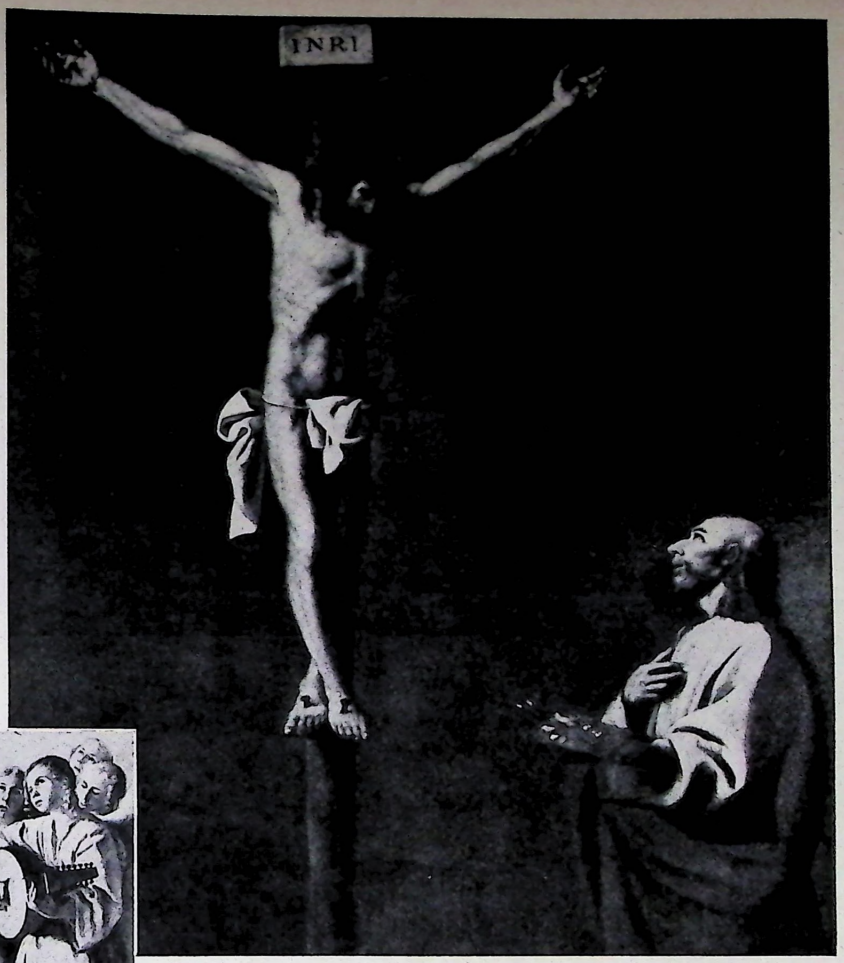
Crucifixion with View of Toledo

The Resurrection (by El Greco)

ZURBARAN

(1598-1669?)

Upon discovering their son's talent, his parents—agricultural laborers in Estremadura, Spain—sent Zurbaran to study under a painter named Diego Perez Villanueva; he then worked under Juan de Roélas at Seville. He soon developed an independent realistic style, with solid modeling, carefully lighted scenes and figures, beautiful and reserved color, clear luminosity, and a simplicity of design. In his day he was the favorite painter of the many wealthy convents and monastic orders rather than of the churches. Through his friendship with Velasquez he was nominated "Painter to the King" in 1638. His purity and simplicity, his acceptance of the supernatural lifted the everyday world of the first half of the 17th century to a higher spiritual level, while at the same time he depicted with meticulous realism the life around him. For this reason Francisco de Zurbaran has been called a great spiritual realist.



St. Luke, as Painter, before Christ on the Cross

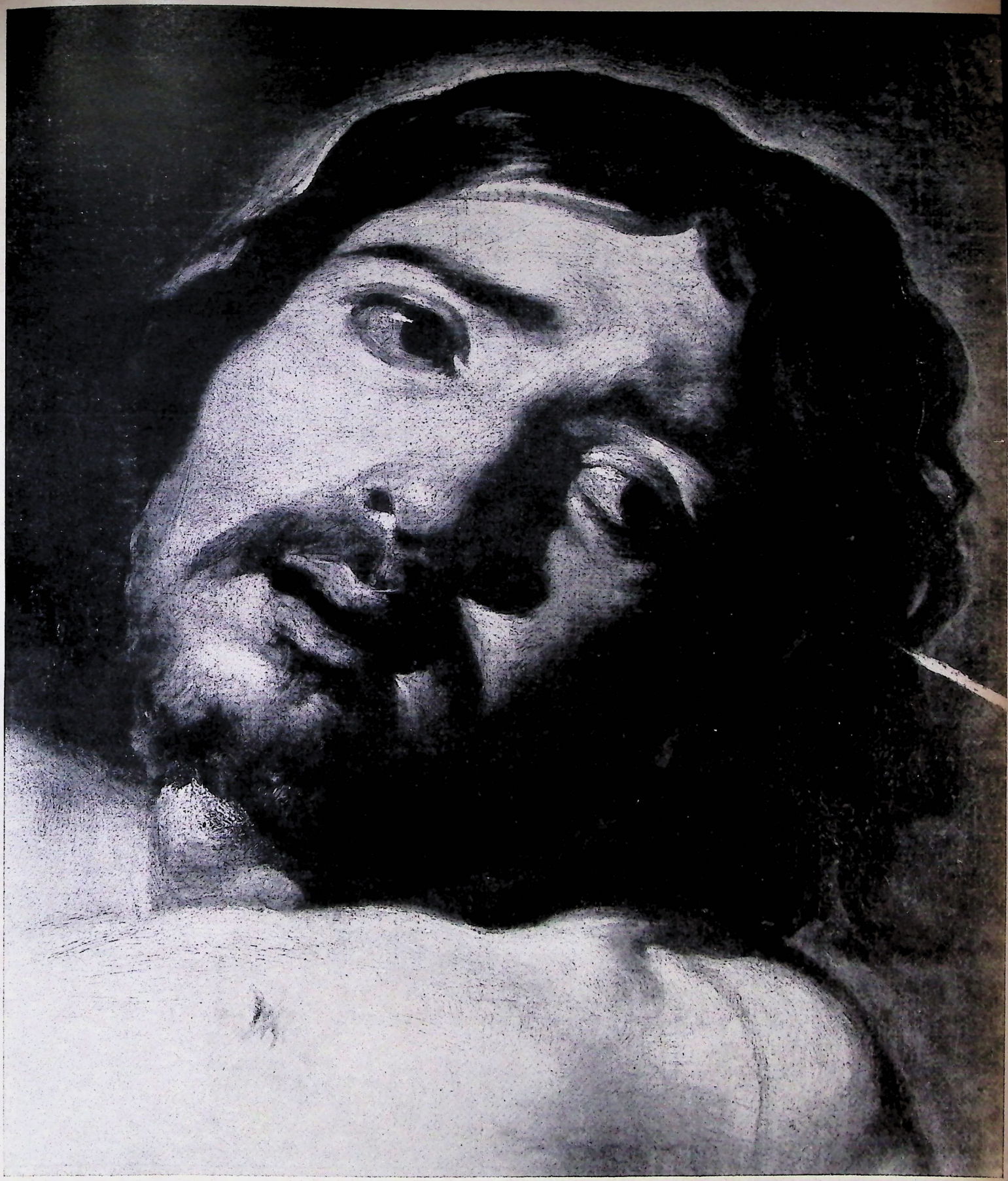
The Blessed Alonso Rodriguez in an Ecstasy

VELASQUEZ

(1599-1660)

The artist was a son of Rodriguez de Silva, a lawyer in Seville, descended from a noble Portuguese family. Following a common Spanish usage, the artist is known by his mother's name, Velasquez. At the age of 24 he was appointed painter to the court of King Philip IV, and remained in the royal circle until his death. Velasquez did not work to any large extent on religious themes. Without deep religious convictions, he was immune from the excruciating mysticism of his time. He confined his brush to things embraced by the eye alone. Possessing marvellously acute perception of atmospheric values, his aim was to see clearly and to record convincingly. Velasquez, the first painter to adopt an exclusively oil technique, gives an intensified version of the visible world, a harmonious resolution of appearances. He refined the painting medium and the current realism to a new degree of clarity, anticipating a modern freshness and directness of coloring. He is acknowledged to be one of the greatest technicians.

Christ at the Column



Head of Christ (detail)

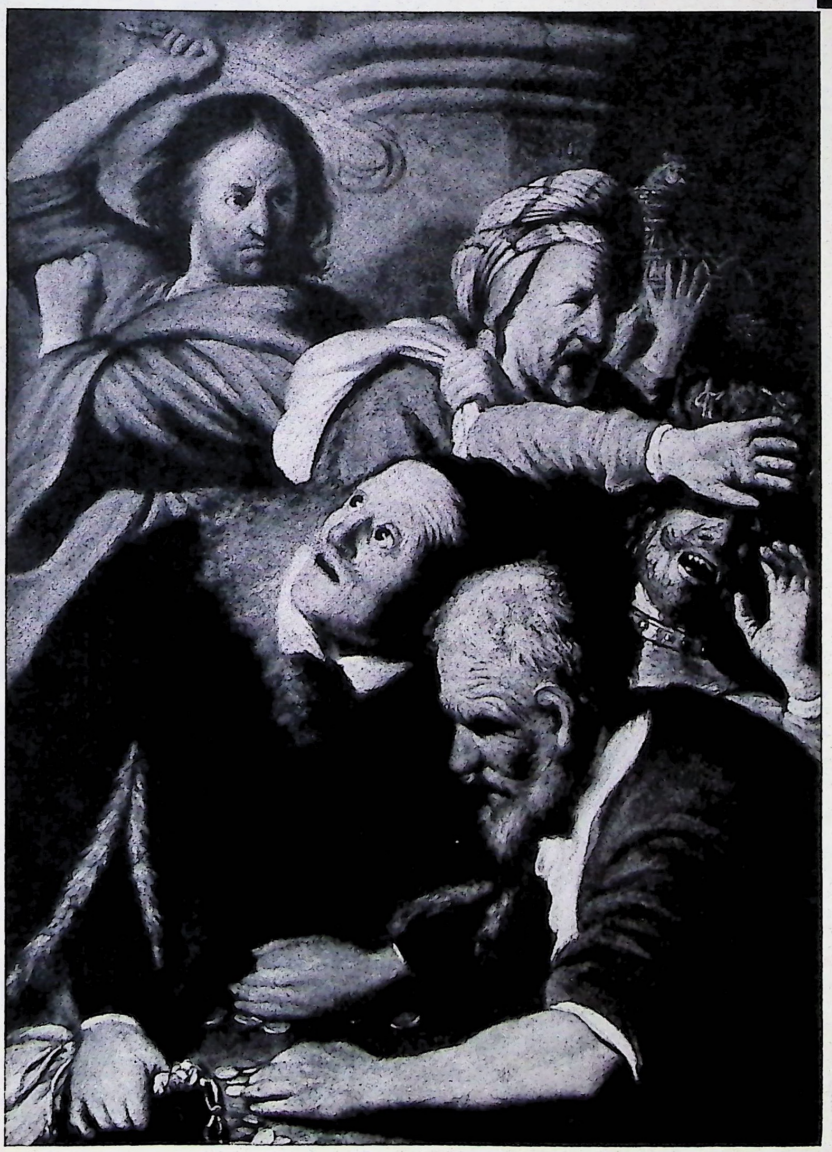
REMBRANDT

(1606-1669)

Rembrandt Harmens van Rijn was born in Leyden, the son of a miller. He was a man full of passion and power with the gift of being able to express with brush, etching needle or pen, most—if not all—of what the human heart can feel. In his soul dwelt the deepest reverence for the spiritual potentialities of art that had appeared in the world since Michelangelo. Early in his career Rembrandt studied under Pieter Lastman, at the time a famous Dutch artist, and through him was introduced to a method of illuminating pictures by startling oppositions of lights and darks, a method known as trap-door lighting which first gained prominence in the Italian Carvaggio's works. He adopted this technical expedient and refined and modified it to the point where he remains the greatest master of tone in the history of painting. However, it was not enough that his system should be a plastic architecture of light and dark masses: he was concerned with human beings in dramatic predicaments and the effect of tragic situations on individual characters. Besides man and the features of the

human face, it was Biblical subjects that offered to Rembrandt an inexhaustible field for sympathetic exploration and representation. There is hardly a story in the Bible that he has not treated in his deeply human way. Rembrandt, without a glint of sentimentality, invests his Jesus with a spiritual glory. Out of shadow appears the striking figure of Jesus, of the most noble simplicity. His Saviour imparts the Gospel to Rembrandt's own people, the poor and suffering of the artist's time. The type adopted by Rembrandt does not always correspond to the generally accepted ideal of beauty. The image is not surrounded by the divine majesty that up to then the majority of artists had tried to present with varying success. The eyes do not shine, the expression is rarely animated, but this is designed to show Christ as the One Who made Himself humble among the humble, Whose divinity is revealed, in spite of all, through the superhuman intensity of His Spirit. This figure of Jesus amidst Rembrandt's masterful combinations of light and shade exacts the maximum effect of mystery.

The Raising of Lazarus



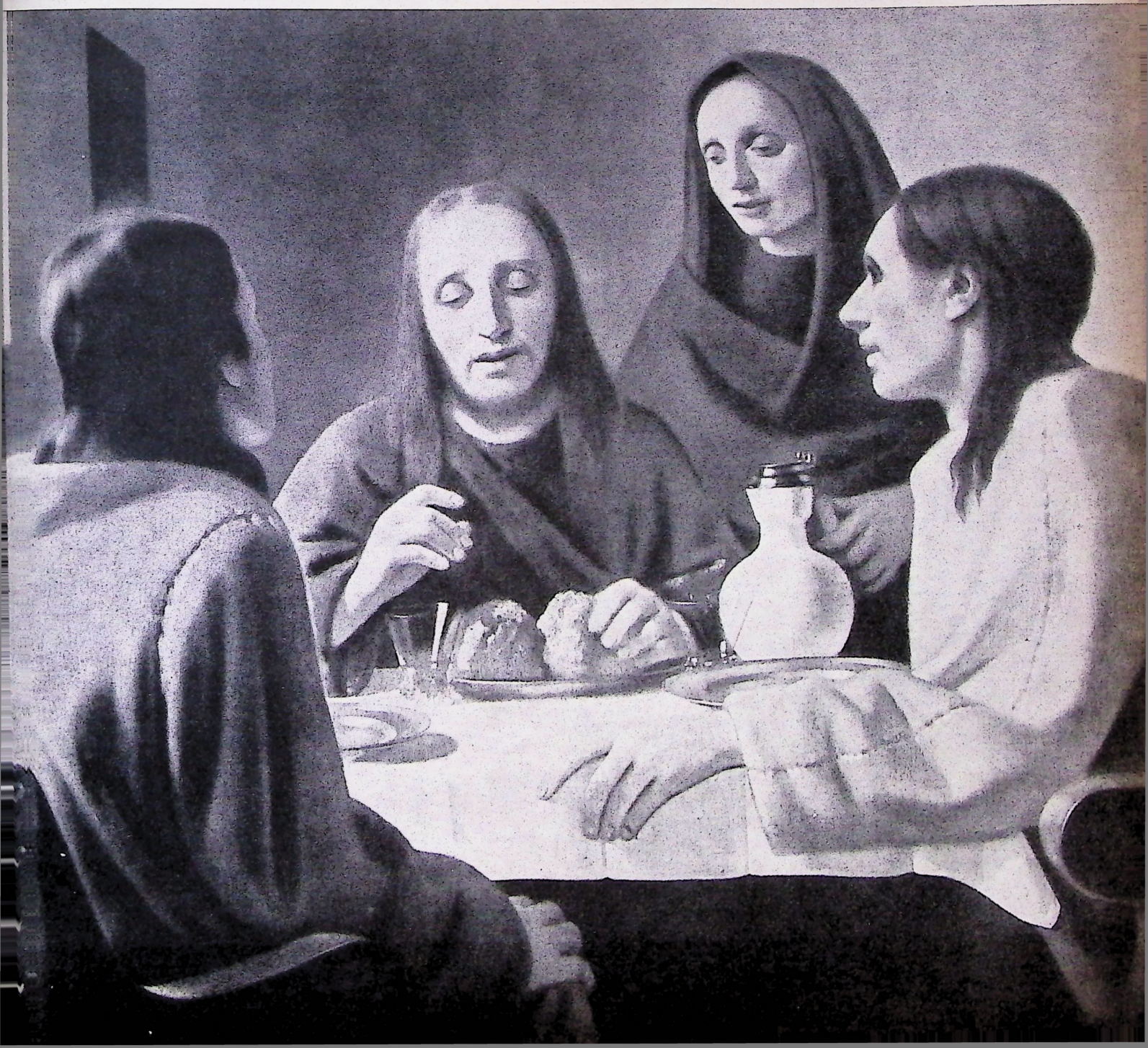
Jesus Driving the Moneychangers from the Temple

The Descent from the Cross (by Rembrandt)

VERMEER
(1632-1675)

Jan van Delft Vermeer's reputation has grown steadily until today he is considered by some to be second to Rembrandt alone as a master among Holland's artists. No one has equalled Vermeer's delicacy in handling natural light. He commonly places his figures in an enveloping crystal-clear atmosphere, softly but palely warm. His canvases are organized into arrangements of a few detailed units against cleared backgrounds. He is master of arranged surface composition, expert in adjusting line and mass with balance and grace. So delicately fused are his pigments that all evidence of the human touch has disappeared. By the fastidious adjustment of tones, he projects his forms into serene space. The attitudes and expressions of the personages he depicts are sometimes almost identical, but over all hovers an air of mystery. Physical life is suspended to await the coming miracle.

The Pilgrims of Emmaus



GOYA *(1746-1828)*

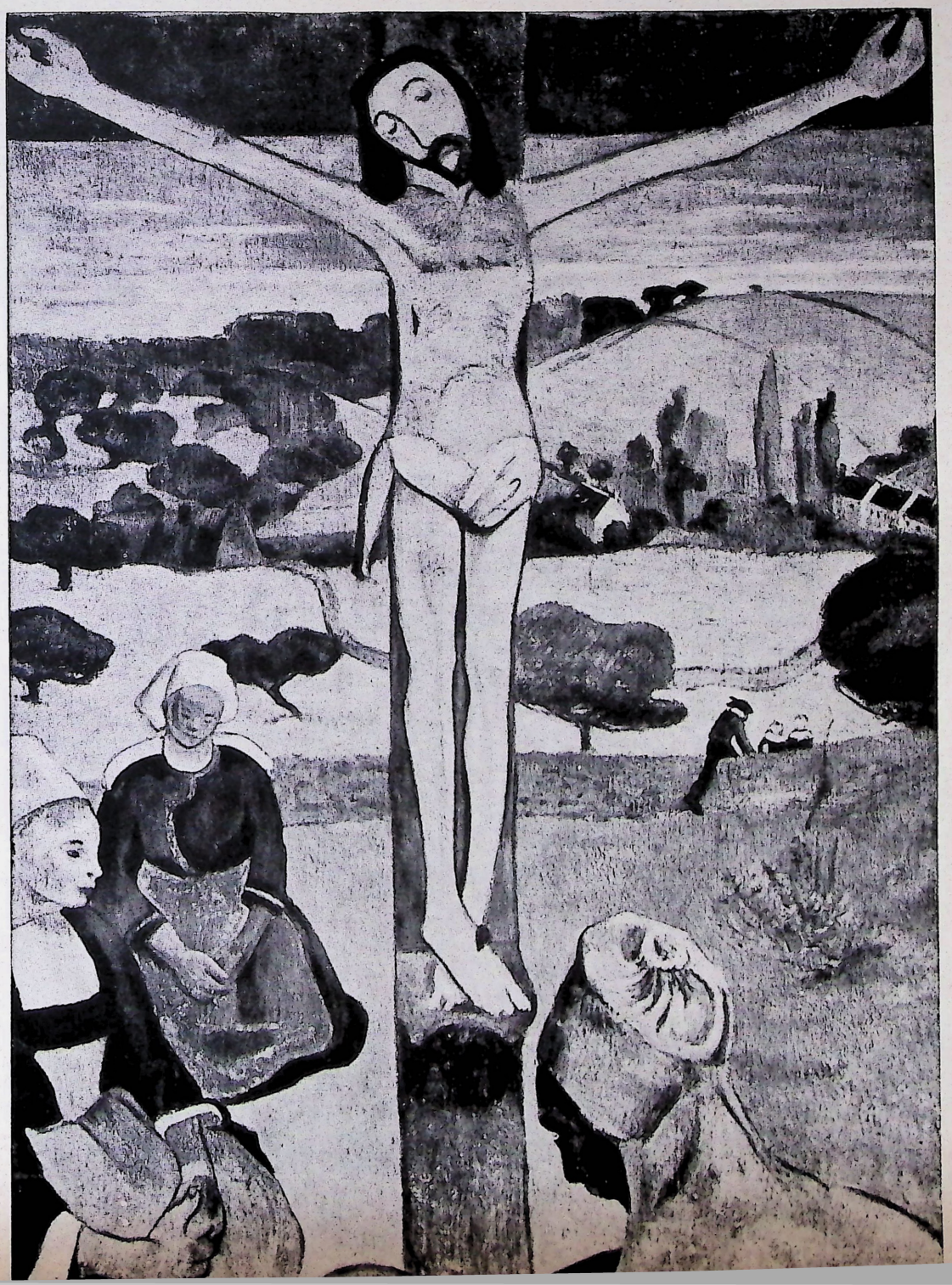
While religious themes still were the concern of many artists, the 18th century produced little genuinely sacred art. Goya was not a religious man and found it difficult to contain his scorn when dealing with ecclesiastical themes; yet he saved religious painting from a complete eclipse by composing a few forceful and significant pictures. Spain in Goya's time was corrupt in body and soul—a shattered civilization. And when this man was finally silenced by death, he had wrought the most comprehensive history of a period ever captured in graphic form. In the first of his great series of etchings, *Los Caprichos*, Goya held up the Throne, the Church, the Law and the Army to ridicule and satirized them with contemptuous ferocity. It is in a series of etchings on the horror of war, *Los Desastres de la Guerra*, that his genius attains its highest point. His paintings, *The Second of May* and *The Third of May*, which depict the French massacre of the populace in Madrid during 1808 are the most terrifying curses ever uttered against the horrors of war. With brush, etching needle, or chalk, Goya imparts an electric vitality to everything. "Vitality!" he shouted, "Ideal proportions and classic beauty be damned!" Goya was the essential link between the painters of the past and the painters of the future. His early paintings catch the atmosphere of traditional Spanish Baroque while later works, alive with the vivid recklessness of his imagination, are forerunners of the new freedom in painting. His example inflamed the courage of Géricault and Delacroix and exerted, by his use of contemporary themes and his method of painting, a powerful influence on Daumier, Courbet and Manet. This audacious genius and adventurer is not only the most direct predecessor of Impressionism, acknowledged by Manet, but the aberrations of his etchings contain the elements of Surrealism.

Christ Taken into Custody (detail)

GAUGUIN *(1848-1903)*

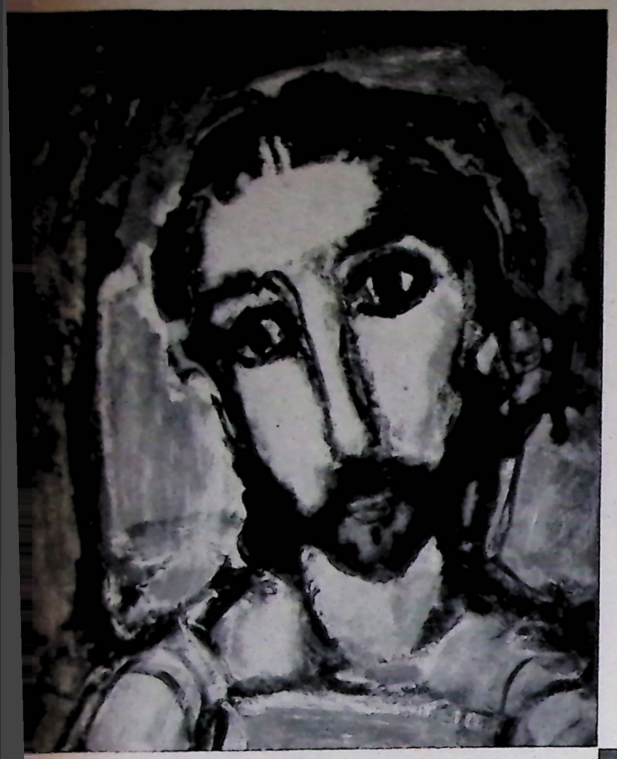
Although there are Carrière's *Christ on the Cross* and Moreau's *Calvary,* the 19th century, Gauguin's time, is lacking in sincere religious painting. The Impressionists, perhaps dazzled by their discovery of "open air," show no originality in their treatment of a theme which, in any case, held very little interest for them. Manet's *The Entombment* is strangely similar to the one by Titian in the Hermitage Museum. While Van Gogh, the possessor of a deep religious spirit, paints such things as a *Pieta* after Delacroix, he stays away from ecclesiastical subjects. Gauguin, one of the original trio of post-Impressionist masters (with Cézanne and Van Gogh), is perhaps the most famous and spectacular figure in the decorative wing of the Modernist advance. He carried his decorative method to a certain mastery during his years in France, but found a more stimulating field for his talents in the South Sea islands. His flat-patterning, linear harmonies and brilliant colors were well suited to the scenes and people of Tahiti and the Marquesas Islands. The nude and semi-nude figures of the Polynesians, and the exotic coloring of the landscape and native clothes fed his passion for broad, highly colored decorativeness. Gauguin did much to restore an interest in the fundamentals of color and pattern for their own sake. His *Yellow Christ* (below) done in an archaic form, bears a striking resemblance to the *Effigy of the Sacramentarian of Gellone* (a Syriac manuscript of the VI century). In view of the fact that Gauguin led a bitter and disordered existence, devoid of religious feeling, his rendering of Jesus is a seeming paradox.

The Yellow Christ



ROUAULT

(1871-)



Head of Christ

Expressionism—with its emphasis upon the rendition of subjective emotion rather than upon what is seen or upon formal relationships—finds one of its forceful spokesmen in Georges Rouault, a Parisian by birth. During his early years, Rouault came under the influence of the late 19th century French novelist and thinker, Léon Bloy, a devout Catholic and medievalist who became his mentor as well as his close personal friend. Rouault, though of a Catholic family, had been sent as a child to Protestant schools, but under Bloy's influence he became a devout Roman Catholic. Like Bloy he rejected the world surrounding him and dreamed of the Age of Cathedrals when artists were concerned with the glorification of God. However, Rouault is wholly a man of his age, even in his fierce denial of it. His works mirror the profound faith of the artist while reflecting his vision of a terrible age.

Rouault renders Christ over and over again, portraying Him suffering in a world which is represented by prostitutes and corrupt officials, and it is only when we understand his religious paintings that we can place his other works in their proper perspective. For Rouault, the devout believer, the duality between the world of the flesh, in which the judges and street-walkers are triumphant, and the world of the spirit, in which God rules supreme, is a living reality and Christ dies ever anew for the sins of mankind. In giving expression to his vision of the crucified Lord, Rouault goes back to the ancient traditions of more religious ages such as medieval France with her stained glass windows, and Byzantium with her enamels. But he is never a mere antiquarian since he adapts the older artistic traditions to the idiom of his own age.

Christ Mocked by Soldiers

Crucifixion

OROZCO

(1883-1949)

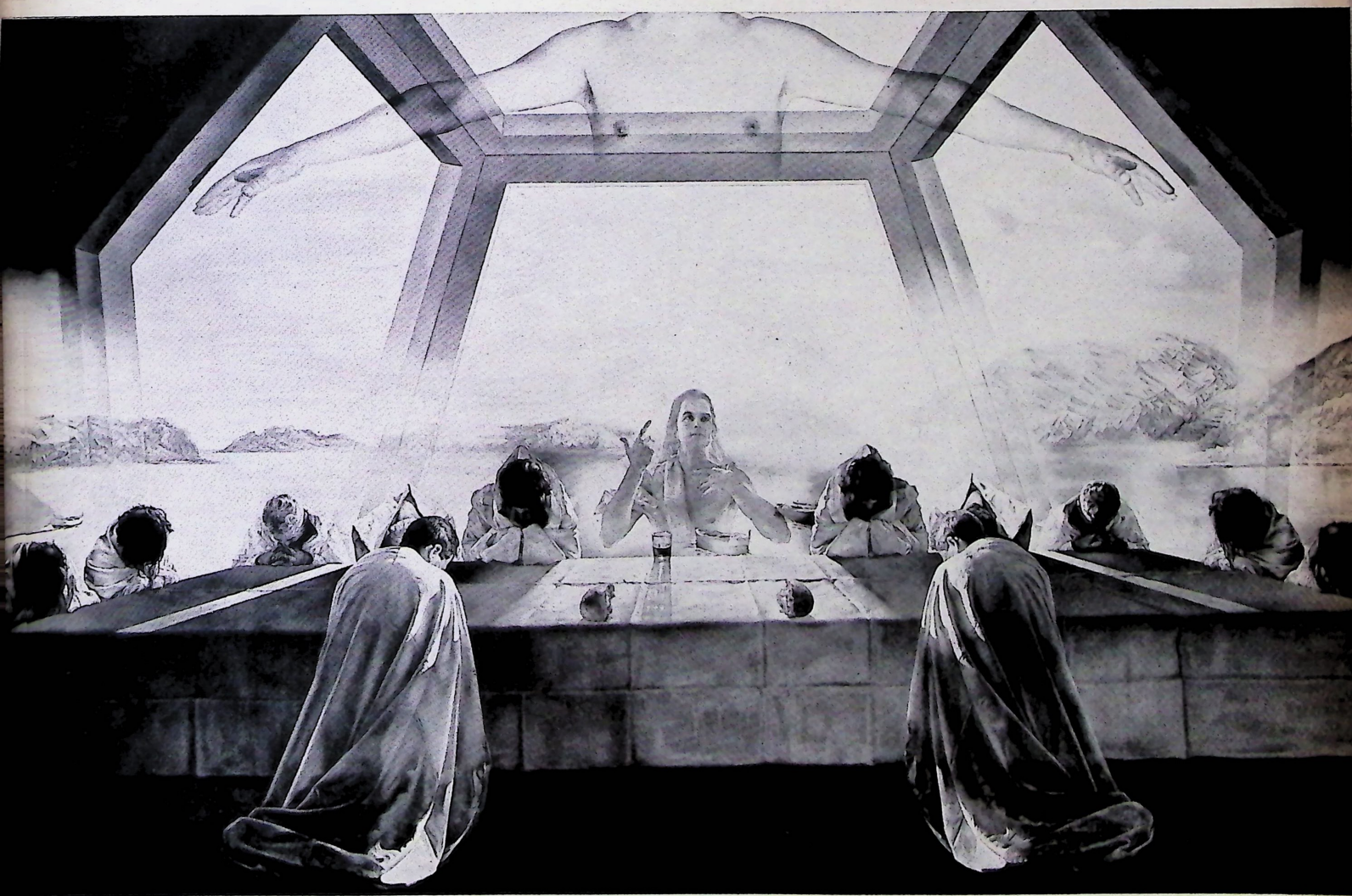
Modern Migration of the Spirit (panel of mural)

At left is the 14th panel in Orozco's mural *Epic of Civilization on the American Continents.* Here a militant Christ-figure is shown, axe in hand and His cross at His feet, symbolic of an aroused, an aggressive spirituality. He stands against a great junk heap in which appear the destroyed symbols of antiquated creeds and of the confining forms of all religions. The release from spiritual bondage here symbolized becomes even more meaningful in view of the destroyed war materials in the junk heap. These weapons of war represent the violence and hatred which is often provoked by men in the name of religion.

In 1922 a group of young Mexican painters formed an artists' syndicate and revived the almost extinct technique of fresco painting, hoping to create a new monumental art which would speak to the people. Among the most important of these artists was José Clemente Orozco. The spiritual fervor and the profound understanding of the tragic struggles and sufferings of man, which are special characteristics of Orozco's genius, had been lost to mural art since the early Italians. Unlike so many muralists of this school, Orozco never lets the political and literary content of his work interfere with his formal solutions to the problem of painting on a monumental scale, and the result is work of a great power and expressiveness. Mexican critics are fond of pointing out that Orozco was not trained in Europe, and therefore like to look upon him as an indigenous master who is American in a sense that others who came under the influence of the School of Paris are not. Orozco however, although not under the influence of modern European painters, was influenced by the great frescoes of Pompeii and those of 14th, 15th, and 16th century Italy: Giotto, Leonardo, Michelangelo, Titian, Tintoretto and El Greco are among the masters who made an impression upon his mind. Orozco's style, first marked by a great degree of simplification, gave way to a more expressionistic manner in which distortion of form and color and intensity of emotion are more pronounced. The death of Orozco, whose great force and originality did indeed revive the long-lost tradition of monumental mural painting, perhaps marks the end of an important phase of 20th century art.

DALI
(1904-)

After trying and abandoning both futurism and cubism, Dali, a Spaniard now residing in the United States, became a leading Surrealist. The Surrealist painters may be roughly divided into two main groups, the first of which uses fantastic, dreamlike subject matter rendered in a precise, realistic technique, while the second paints the imagery of their mind's eye in a free and spontaneous manner. Dali is probably the best known of the artists in the former category. His pictures—vivid portrayals of the world of his dreams—at times tend toward irrationalism, and are referred to by himself as handpainted dream photographs. His most recent major work, *The Sacrament of the Last Supper* (below) and the *Christ of St. John of the Cross* (following page) are among the religious themes with which he has worked in the last eight years.



The Sacrament of the Last Supper

Christ of St. John of the Cross (by Dali)

The Spirit of Jesus

IN OUR TIME

Most great men of the past are living forces only in their own day and generation. They have their day and cease to be. Only with poetic license can we say that "their spirits rule us from their urns." Only one belongs to the ages; Jesus alone is timeless. Who shall declare his generation? To assign Christ to the first century, or the fifth century, or the tenth century, or the twentieth century, is an offense not less against common sense than against reverence and faith. Christ has no age, no epoch; his personality bridges the ages. He is the same yesterday, today, and forever.

—CLARENCE E. MACARTNEY

JESUS in the NEW AGE

by Erwin Goodenough

THE NINETEENTH CENTURY illusion was that modern critical, rational minds would find a new healing if we could only rediscover the historical Jesus, and so move from faith to knowledge even in the field of religion. Actually the movement ended in complete failure, to the point that many honest historians were convinced there never had been a Jesus at all since the account seemed so synthetic. Their doubts have not been shared by the great majority of historians in the field. But reputable scholars no longer write lives of Jesus, because they know they cannot do so.

Actually we see that the vision of the risen Jesus was a crystallizing agent, the beginning of a new fire which swept over the ancient world. This risen Lord—what was he? Into his person were poured all the dreams of Jews, Syrians, Egyptians, Greeks, and Romans. Each group made a Jesus for itself. He was the true lawgiver. He was the Messiah who was quickly to return and overthrow Rome and all secular government to found the kingdom of God on earth. He was the Son of the Great Mother, and they together presented to man the true nature of the Father. Like the pagan savior gods, he was the one torn, and in the life he gave we were to find life, so that it was the dead Christ, like the dead Osiris, to whom men began to say their prayers. He was the divine principle dreamed of by philosophers which came from the ultimate One to bring, like light, like rain, God's nature to man.

The emergence of each new vision of the personality of Jesus has meant the coming of grace and peace and power to men. For with the new Jesus each new pattern of life could align itself. He could be their Leader, and in hailing him men could move out into a new freedom from guilt, frustration, and impotence. As Jesus became freshly meaningful, men felt their own lives take on meaning.

I am deeply convinced that this is still the best psychotherapy for the mass of men. There will always be the "healthy minded" who can live without salvation, with a sense that they are able to cope with life alone. But not most of us. We must live with a sense of devotion to a great Personality in whom our ideals are incarnate, and who, we feel, responds to our devotion with personal interest and love.

No actual human being can be our ideal without our ideal's shrinking in scope and power. This would have been as true of Jesus as of any other person. If we had known all about the actual historical Jesus, and had been able to reconstruct his pattern of life and had really tried to keep ourselves rigidly to that pattern, Western civilization and science could not have developed as they have done. The power in Jesus as the ideal of Western civilization has been precisely his power to change from age to age.

For the gadgets and modern medicine, good as they are, are not enough. They cannot touch the problem of anxiety and guilt within our souls, nor can they give life meaning. From a purely pragmatic point of view it is still true that this comes from our idealism, our dreams of what we ought to be as persons, and from the adjustment of our basically self-centered impulses to those ideals. Our dreams! That is the word to which we must return without a false sense that our dreams are inappropriate in the modern age of reason. Physical security or wealth are very well in their way, but those who have them without dreams, or whose dreams only create warfare in their souls, are among our most wretched contemporaries.

Of all the dreams which can "save" us by giving us new power and freedom from guilt, still incomparably the best is the dream of a perfect human embodiment of our ideals, with the active sense that this person loves us and lifts us rather than condemns us.

The present age has by no means lost its power to dream. At the very time when we are most productively scientific and critical, the modern mind, in the new poetry, the new painting, the new sculpture, the new music, is tremendously productive in its search for new imaginative forms. The dreams of the fourteen points of Wilson, of the four points of Marshall, of the One World of Willkie, of the rights of all classes of men everywhere to a decent level of existence, of the right of the bright boy from whatever social level to education commensurate with his native ability, these are all dreams, which go far beyond the dreams of any but our own generation.

In our dreaming we have rejected the Jesus of the Victorian Age as our artists have thrown away the art forms of Landseer or the Renaissance, as our musicians have no more use for the musical conventions of even Beethoven and Schubert, as our poets scorn the poetry of Shelley and Tennyson as models for their expression.

But in rejecting the old forms we have not rejected music, or painting, or architecture, or poetry, or beauty. Religious artists must have the same courage as Cézanne or Van Gogh, the courage to create new forms. In this process we need no more abandon Jesus than musicians are abandoning the piano and violin.

Modern historical and psychological study have made it very difficult for us to take the next step. Christians through the ages have projected their types of Jesus without the least awareness that they were projecting, and could call their Jesus the historical Jesus without reserve.

Now, with the new historical sense and psychological awareness, the fact is apparent for the first time that our objects of worship have always been, must also be, images of our own making. Is this discovery going to crush us, to the point that we can no longer have the inspiration of ideals in a concrete, personal form? The new learning will indeed have impoverished us if that is so.

I can no more give a rule for the new form of projection, the newly created Jesus, which will satisfy all sorts and temperaments, than anyone could give a universal formula for the new painting, music, or poetry. We must find the way by experimenting, each for ourselves. All I can do is to offer a few suggestions from my own personal experience.

One way in which we can recover a Jesus who will be a saving power for us is by the old method of proof texts and allegory. That is, we read the old material, the religious classics, but especially the New Testament, and select out of this literature the phrases, the parables, which especially

appeal to us. With no regard to contradictions or context, we take these as the essential meaning of Jesus and traditional religion. He will indeed be a son of Belial who can read that literature without being struck over and over with the poignancy and depth, the contemporary value, of many things he finds there. You can do the same with Plato, Epictetus, or Shakespeare, but the value of finding these statements in the New Testament is that they gather together to create our ideal person. They anchor us, as we have every right to be anchored, in the idealism of the past and in doing so, I have explained, give us hope.

Thus far I have said that, while we must reinterpret as lawyers do, we cannot modernize the historical Jesus, construct an ideal Jesus for ourselves and then assert that that was the true Jesus of history. What we must do is to use the best of the new to discover the best in the old, and, finding it in our own way, learn to express it in our own way.

From our point of view, what was the best of the old? It was not, as the New-Orthodox try to tell us, in the belittling of man and of human hopes and efforts. It lay, rather, in its expansion of human horizons, its deepening of human faith and hope, its giving man confidence in the constructive aspects of human life.

Jesus came to be the incarnation, and so the source for others, of the stability of faith, of the promise of hope, of the creative potency of love. In being the source of these in others he was their salvation. He has always been the great symbol, at once a public one for a church and a private one for the individual. To the individual he has always, when he brought salvation, taken on the aspects which the individual needed. You may protest that he, as savior, is a myth, not historically and scientifically verifiable as cause and effect. The sequence, true, is not demonstrable. Yet it has worked, as myth, through the ages to the comfort, stability, and inspiration of man. The contrast between Nietzsche's "Human all too Human" and this saving vision of Jesus is the contrast between the human limitations that frighten us and divinity. In the salvation offered by this vision we too become in a measure divine. ◆

The meaning of Jesus TODAY

by Albert Schweitzer

JESUS MEANS something to our world because a mighty spiritual force streams from Him and flows through our time also. This fact can neither be shaken nor confirmed by historical discovery. It is the foundation of Christianity.

We modern theologians are too proud of our historical method, too proud of our historical Jesus, too confident in our belief in the spiritual gains which our historical theology can bring to the world.

There was a danger of our thrusting ourselves between men and the Gospels, and refusing to leave the individual man alone with the sayings of Jesus.

There was a danger that we should offer them a Jesus who was too small, because we had forced Him into conformity with our human standards and human psychology. To see that, one need only read the Lives of Jesus, and notice what they have made of the great imperious sayings of the Lord, how they have weakened down His imperative world-contemning demands upon individuals, that He might not come into conflict with our ethical ideals, and might tune His denial of the world to our acceptance of it. Many of the greatest sayings are found lying in a corner like explosive shells from which the charges have been removed.

It is not Jesus as historically known, but Jesus as spiritually arisen within men, who is significant for our time and can help it. Not the historical Jesus, but the spirit which goes forth from Him and in the spirits of men strives for new influence and rule, is that which overcomes the world.

The abiding and eternal in Jesus is absolutely independent of historical knowledge and can only be understood by contact with His spirit which is still at work in the world. In proportion as we have the Spirit of Jesus we have the true knowledge of Jesus.

Jesus as a concrete historical personality remains a stranger to our time, but His spirit, which lies hidden in His words, is known in simplicity, and its influence is direct. Every saying contains in its own way the whole Jesus. The very strangeness and unconditionedness in which He stands before us makes it easier for individuals to find their own personal standpoint in regard to Him.

But in reality that which is eternal in the words of Jesus is due to the very fact that they contain the expression of a mind for which the contemporary world with its historical and social circumstances no longer had any existence. They are appropriate, therefore, to any world, for in every world they raise the man who dares to meet their challenge, and does not turn and twist them into meaninglessness, above his world and his time, making him inwardly free so that he is fitted to be, in his own world and in his own time, a simple channel of the power of Jesus.

For the general, for the institutions of society, the rule is: affirmation of the world, in conscious opposition to the view of Jesus, on the ground that the world has affirmed itself! This general affirmation of the world, however, if it is to be Christian, must in the individual spirit be Christianized and transfigured by the personal rejection of the world which is preached in the sayings of Jesus. It is only by means of the tension thus set up that religious energy can be communicated to our time.

Jesus comes to us as One unknown, without a name, as of old, by the lake-side, He came to those men who knew Him not. He speaks to us the same word: "Follow thou me!" and sets us to the tasks which He has to fulfill for our time. He commands. And to those who obey Him, whether they be wise or simple, He will reveal Himself in the toils, the conflicts, the sufferings which they shall pass through in His fellowship, and, as an ineffable mystery, they shall learn in their own experience Who He is. ◆

Invitation to Blessedness: THE BEATITUDES

by Hugh T. Kerr

THE BEATITUDES are the Ten Commandments of the New Testament. There are differences, however. The Ten Commandments have to do largely with actions, with deeds. The breaking of this and that Commandment may bring one before the judge. The Beatitudes, however, have to do with attitudes. You can never be brought before the judgment for the breaking of a single Beatitude. They have to do with motives, with atmosphere, with the way we think.

There is this difference, too, that the Ten Commandments are negative—"Thou shalt not." The Beatitudes, on the other hand, are positive. They contain promises and they imply something that is constructive. There is this difference, too, that the Commandments are commands. They are mandatory. They speak with authority; while the Beatitudes are invitations. They graciously invite to something that is better and higher. They present the case of blessedness, which is an elusive word. We understand it but find it difficult to interpret.

Blessedness is something higher than and different from happiness. Happiness usually relates to circumstances and "no list of circumstances will ever make a Paradise," said George Eliot. Perhaps Thomas Carlyle has given us the distinction: "There is in man a higher love than love of happiness," he says. "He can do without happiness, and instead thereof find blessedness." Blessedness is inner satisfaction. It was blessedness that came to Peter on the Mount of Transfiguration when he said, "It is good for us to be here." Blessedness is that state in which the mind finds what the engineers call "the angle of repose," in which desire is satisfied and life finds itself poised and happily adjusted.

What is it men most eagerly desire? We would agree that men seek money. From the beginnings of history men have thought in terms of money; and people uniformly think that the man who has money, who has achieved wealth, must inevitably be satisfied and must have attained blessedness. And because men fail to get money and to acquire wealth they are unhappy. There are probably more unhappy people in the world today than ever before in history. The hardest thing for people to bear is the loss of money. *Jesus says No,* "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The benediction is pronounced upon those who are free from acquisitiveness and are not devoted to the accumulation of wealth. The love of money is the root of all kinds of evil. We must have studied the Gospels and the teachings of Jesus to little effect if we have not discovered that the desire, the straining after wealth, shuts men out of heaven—which after all is blessedness. Wealth in itself is a neutral thing; but the passion to obtain, the desire to acquire, the urge to get, poisons life.

What is it men most eagerly desire? Money? Yes! And then perhaps pleasure. Pleasure takes second place, probably first place in the minds of youth. Glance at your newspaper and see how much space is given up to the presentation of opportunities for pleasure. Indeed pleasure has been reduced to a world-encompassing philosophy expressed in the adage, "Take thine ease, eat, drink, and be merry." *Jesus says No,* "Blessed are they that mourn: for they shall be comforted"—that is, made strong, not merely consoled. No wonder people shy away from the teaching of Christianity. No wonder young people look askance at the pulpit that proclaims such a doctrine as this. Surely no one can get far with a crying religion. Jesus, of course, is not talking about crying and weeping and wailing. He is saying that life is serious business. He is saying that there are big issues at stake before our very eyes and if we can go through life seeking pleasure in the presence of sorrow and pain and tragedy, then we are far from entering into blessedness. There was a king in olden times who did not let anyone in mourning come near him, and we take our place with that sort of royalty when we hide our eyes from the tragedies that take place in the world about us. When people take life seriously and look facts in the face there will be no more slums, no more undernourished children, none of the brutality and cruelty of war.

What is it men most eagerly desire? Next to money and pleasure perhaps position, or a better word is probably recognition. People like to be recognized. They like to find themselves in the society of important people. They like to have on their mailing list names that are prominent in the social world. An invitation from the President or from the Governor gives them a sense of distinction. They are unhappy when they are overlooked and when their names are omitted from the list of prominent guests, or when the society editor forgets to mention that their daughter was a bridesmaid at a wedding. And perhaps women fall before this temptation more than men. *Jesus says No,* "Blessed are the meek: for they shall inherit the earth." Blessed are the people who are not pushers, shovers, but who do obtain recognition because of their humility. I have met a few really great men, and I have been impressed by their naturalness, their humility, their modesty, their willingness to take a back

seat or take second place or to substitute when some lesser person has failed at his task.

What is it men most eagerly desire? Wealth? Pleasure? Recognition? Yes! And they desire contentment, they want to let well enough alone, they do not want to be disturbed or agitated. They wish to enjoy security, comfort, peace. The words of the prophet agree with their inner state, "Oh, that I had in the wilderness a lodging place of wayfaring men, that I might leave my people, and go from them!" They long for a balcony view of life, that is, a place of retreat where the storms of life would never touch them. *Jesus says No,* "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." In other words, blessed are the restless who are seeking a better world and a better life, who hunger and thirst after justice and honesty and righteousness. They do not cry "Peace, Peace" where there is no peace. Jesus demands a divine discontent, a dissatisfaction, which calls upon all that is within us to set things right.

What is it men most eagerly desire? Wealth? Pleasure? Recognition? Contentment? The list grows and still our desires are not satisfied. Men want to dominate. They wish to possess authority. They wish to be able to say to this man "Go!" and to another man "Come!" That is what is wrong with our world today. All around us we see big and little dictators who like to feel that they have authority over others. We see bureaucracy growing in our own land, and a bureaucrat is an official who moves in a narrow and arbitrary routine. The politician does not wish to retire to private life because he misses the sense of authority. The dictator wants men to march to his command, and we all in lesser ways like to command. *Jesus says No,* "Blessed are the merciful: for they shall obtain mercy." Mercy does not speak hard words even to the lowest servant. There is no mistrust, no arrogance, in mercy. Mercy is kind and generous. Mercy is the ability to put one's self in the place of another.

What is it men most eagerly desire? Wealth, Pleasure? Recognition? Contentment? Authority? Yes! And they also desire popularity. They want to be secure in their reputation. They want to be spoken well of, which after all is not a bad thing. They are satisfied, however, to keep up a good front, to be respectable, to make a noise in the world, to present a fine appearance. *Jesus says No,* "Blessed are the pure in heart: for they shall see God." He demands utter sincerity, not merely respectability but personal purity. It is not purity in a narrow sense about which Jesus is speaking but singleness of heart, purity of motive, sincerity of purpose. It is to live in the altitude of clear and high ideals. We are told that the bees and butterflies of Switzerland will leave the valleys and lower slopes, and take themselves far up to the glaciers of the Alps and to the rare sweetness of the flowers that they find there, and that no honey can match the honey drawn from those Alpine flowers. It is the life of the heights concerning which Jesus is speaking.

What is it men most eagerly desire? Wealth? Pleasure? Recognition? Contentment? Authority? Popularity? Yes! And they also want what they call independence. They want to have a free hand. They want to live and let live, and they are willing to fight for their rights. They are ready to do battle for what they consider to be theirs. It is natural for them to resist, to retaliate. The mind of man is aggressive and is ready constantly in business, in society, in education, in politics, to take up arms. We stand upon our rights. *Jesus says No,* "Blessed are the peacemakers: for they shall be called children of God." And let us remember that He is speaking of peacemakers and not of peacelovers. Jesus is speaking of people who make peace in homes, in churches, and in the world. He is speaking of people like Abraham who said to Lot in the midst of a heated controversy, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren."

Has anyone ever lived in accordance with these ideals? Let us call the roll of the saints and prophets and martyrs who have lived and died and written their names on the world's roll of honor, and ask if any of them measures up to this ideal of Jesus? Yes there was one. He who spoke the Beatitudes, and stood uncondemned before them. He was their living embodiment.

George Bernard Shaw was once asked, "Do you think that Christ is a living influence in the present day?" He replied, "The wholesale rebellion against His influence which culminated in the war has turned out so badly that just at present there are probably more people who feel that in Christ is the only hope for the world than there ever were before in the lifetime of men now living." Now this statement ought to be something of high encouragement to every one of us who believes in the Christian faith. It ought to lure us on, for there is lots of time, there is all eternity itself, for us to follow after if we may attain to the stature of the perfect life in Christ Jesus. ♦

The ETERNAL Jesus

by Stanley Brown-Serman and Harold Adye Prichard

NO POWER in us can account for the permanent nature of the attraction of Jesus. Such a phenomenon does not yield easily to human rationalization. Its reality can be stated as a fact, and few will venture to make denial. There may be many who find no response to it in their own hearts, but they can hardly fail to allow that it has ruled the destinies of countless other hearts.

Mystical literature is full of the records of almost passionate relationships experienced by the worshipper towards Jesus. Through the living strength of Jesus, Francis of Assisi helped to mould the conduct of the world and Joan of Arc left her imprint on the history of the world. It is no very uncommon experience to hear, even in these so-called materialistic days, from the lips of a modern, well-educated, sophisticated man or woman, an acknowledgment that Jesus is present before them in almost tangible shape and that their lives are guided, in greater or less degree according to their will, by His living personality. Social reforms are undertaken, not because He once wished them, but because He wishes them now. Lives are transformed, not in tribute to the memory of a dead saint, but because of a spiritual dynamic that grows stronger day by day.

Jesus brought into human experience a new impulse. Not only did those who knew Him strive manfully to be worthy of Him, feeling around them His enkindling love as in the days when they walked and ate and slept beside Him; but millions of others, who knew nothing of His face or earthly presence, have come so strongly to realize His power over them that they have changed their lives, forfeited their individuality, and even gone to their death for His sake. Such a tribute has been vouchsafed to no one else who ever lived.

Multitudes of men and women still feel that the man of Galilee, about whom they know very little, draws them to Him with a strength that is beyond that of mortal friendship, and exacts of them sacrifices and services which they would hesitate to give to even those who are flesh of their flesh and bone of their bone.

What is the effect to-day of the eternal Christ save the effect we see in the faces of the devout, the converted, the truly Christian? There is no hint there of mere reverence for a dead Saviour, or respect for the memory of a beautiful life, beautifully lived for the sake of all the world. There is every proof there of an ever-present love that transcends the loves of earth as God's sunset transcends the electrical devices of a stage.

The hold of a permanent Christ is not the hold of a remembrance, however holy, but the magnetism of a personality which is so real that no scientific or philosophical argument can ever break its power and no consideration of time nor distance can ever weaken its appeal. Men come to Jesus not because of what He was to their remote ancestors in the faith but to what He is to the nervous, hurrying, machine-ridden, sophisticated children of to-day. ◆

The clashing of creeds, and the strife
Of the many beliefs, that in vain
Perplex man's heart and brain,
Are naught but the rustle of leaves,
When the breath of God upheaves
The boughs of the Tree of Life,
And they subside again!
And I remember still
The words, and from whom they came
Not he that repeateth the name,
But he that doeth the will!

And Him evermore I behold
Walking in Galilee,
Through the cornfield's waving gold,
In hamlet, in wood, and in wold,
By the shores of the Beautiful Sea.
He toucheth the sightless eyes;
Before Him the demons flee;
To the dead He sayeth: Arise!
To the living: Follow me!
And that voice still soundeth on
From the centuries that are gone,
To the centuries that shall be!

—HENRY W. LONGFELLOW

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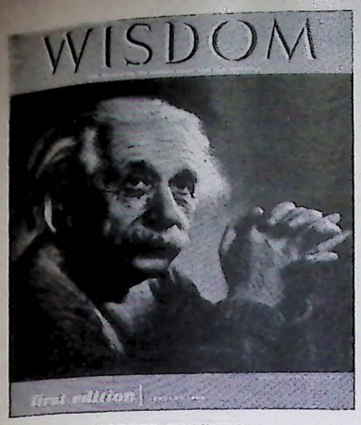
Sworn to and subscribed before me (Signed) Leon Gutterman
this 27th day of September, 1956. Publisher
(Seal) Aaron Horowitz, Notary Public (My commission expires July 5, 1960)



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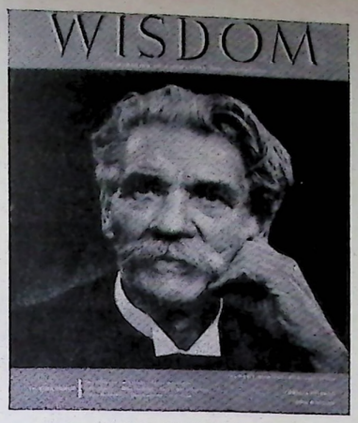

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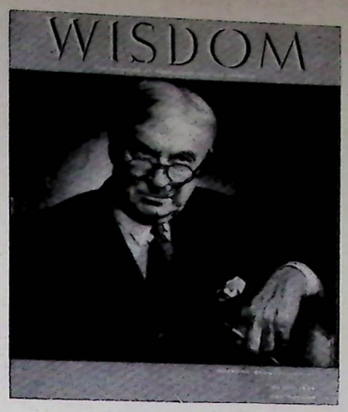

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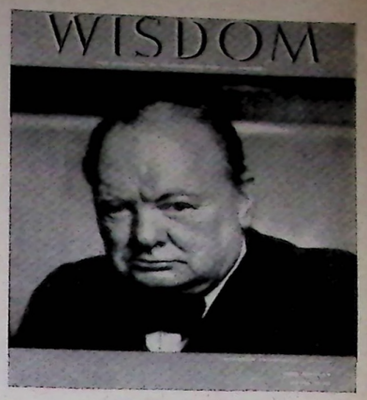

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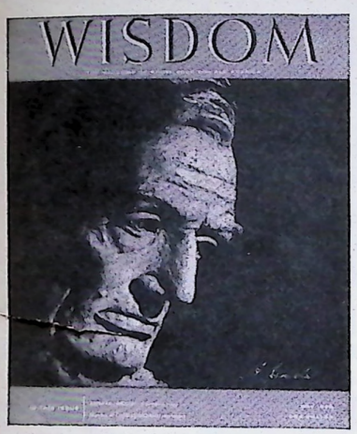

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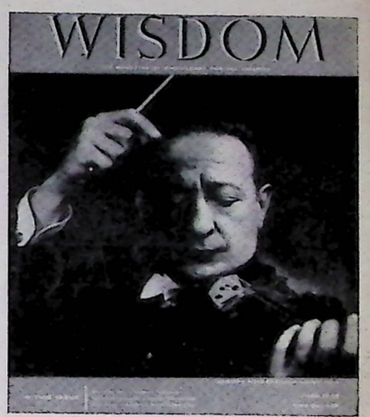

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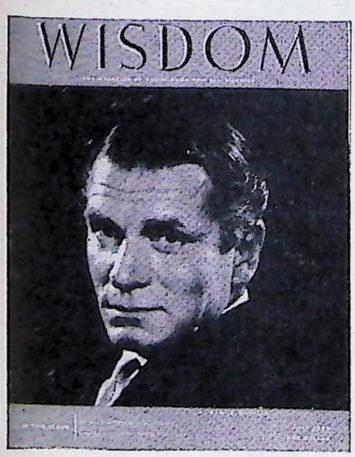

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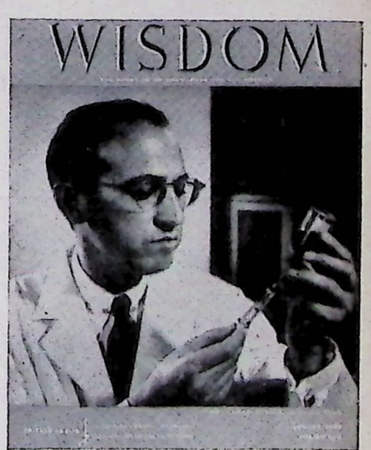

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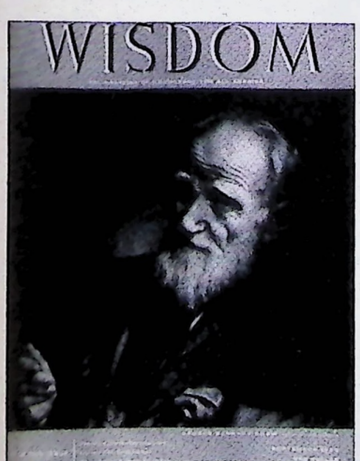

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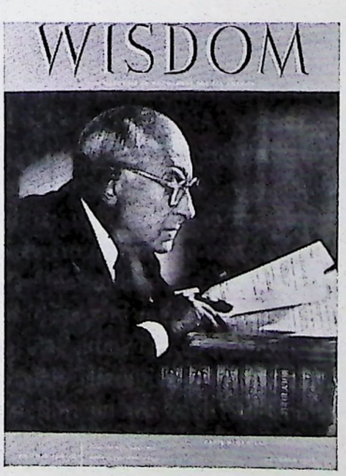

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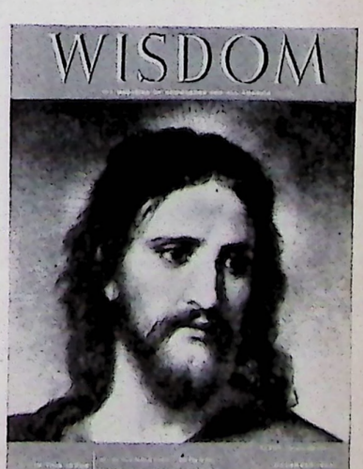

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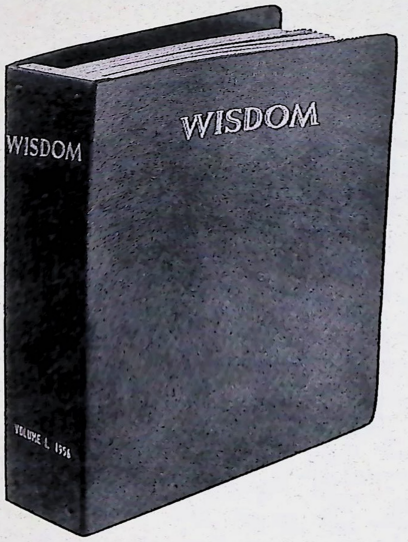

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